

HERTFORD

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PREFACE TO THE SECOND EDITION

THE favour with which this little Grammar has been received, and my own experience of its usefulness as an introduction to the study of a difficult language, have led me to the conclusion that any material alterations in its form would be unadvisable. I have therefore limited myself to a careful review of the whole work, only supplying what appeared to be the deficiencies of the First Edition.

Some distinguished scholars have suggested that I should change the order of arrangement, and begin with the noun instead of the verb. With this suggestion I am unable to comply, for it seems to me that a real insight into the character of the Arian stock,—which should be aimed at from the very commencement of the study of its standard language,—can only be obtained by setting out from the verb. In order, however, to enable those who are of a different opinion to begin with the noun, I have carried the transliteration through the latter part of the Grammar, and for their convenience I recommend that the Grammar may be taken up in the following

order 1. § 1-36, 2. § 209-267, 3. § 62-186 and 188-190, 4. § 37-61, 187, and 191-208

For the suggestion of additions or alterations, which may appear necessary to others, I shall feel grateful, and I assure those who are disposed thus to help me that I will endeavour, as far as possible, to profit by their friendly criticism.

TH. BENFEY

GOTTINGEN,
January, 1868

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5	gutturals	k	kh	g	gh	ṅ
5	palatals	c	ch	j	jh	ñ
5	linguals	t	th	ḍ	ḍh	ṇ
5	dentals	ṭ	ṭh	ḍ	ḍh	ṇ
5	labials	p	ph	b	bh	m
4	semivowels	y	r	l	v	
3	sibilants	ś	ṣ(sh)	s		
1	aspirate	h				

PART THE FIRST

LETTERS AND PHONETIC RULES

CHAPTER I — LETTERS

§ 1 The Sanskrit alphabet called *Devanagari* comprises the following letters:—

I Five short and five long vowel viz.

$\overset{A}{\text{a}}$ = \bar{a}

short: अ a इ i उ u ए e ओ o

long: आ ā ई ē औ ō

II Four diphthongs: ए e ऐ ai ओ o औ au

Obs. ए e is in most cases a combination of a and i ऐ ai of a and i ओ o of a and u औ au of a and u

III 1 Two slight nasals; the one called *Anuvara* is denoted by a dot — placed above the letter after which it is to be pronounced, e.g. अँ $\overset{\cdot}{a}$ the other called *Anunaska* is denoted by a half moon with a dot in it $\bar{~}$ and placed either above or after the preceding letter in the latter case with an oblique dash under it e.g. अँ or अँ

2. An aspirate called *Visarga* which is denoted by two dots, placed one above the other () e.g. अः $\overset{\cdot\cdot}{a}$

IV Thirty three consonants —

1 five gutturals: क $\overset{k}{ka}$ ख $\overset{kh}{kha}$ ग $\overset{g}{ga}$ घ $\overset{gh}{gha}$ ङ $\overset{ng}{nga}$

2 five palatals: च $\overset{ch}{cha}$ छ $\overset{chh}{chha}$ ज $\overset{j}{ja}$ झ $\overset{jh}{jha}$ ञ $\overset{ny}{nya}$

3 five linguals: ट $\overset{ṭ}{ṭa}$ ठ $\overset{ṭh}{ṭha}$ ड $\overset{ḍ}{ḍa}$ ढ $\overset{ḍh}{ḍha}$ ण $\overset{ṇ}{ṇa}$

4 five dentals: त $\overset{t}{ta}$ थ $\overset{th}{tha}$ द $\overset{d}{da}$ ध $\overset{dh}{dha}$ न $\overset{na}{na}$

5 five labials: प $\overset{p}{pa}$ फ $\overset{ph}{pha}$ ब $\overset{b}{ba}$ भ $\overset{bh}{bha}$ म $\overset{ma}{ma}$

6 four semivowels: य $\overset{y}{ya}$ र $\overset{ra}{ra}$ ल $\overset{la}{la}$ व $\overset{va}{va}$

7 three sibilants: श $\overset{ś}{śa}$ ष $\overset{ṣ}{ṣa}$ स $\overset{s}{sa}$

8 the sonant aspirate: ह $\overset{h}{ha}$

Obs. 1. The second and fourth letters of the five first classes are aspirated, *i e* combinations of the preceding unaspirated with *h*.

Obs 2 The letter ह *ha* belongs to the guttural class, श *śa* to the palatal, ष *ṣha* to the lingual, and स *sa* to the dental

Obs 3 In some texts of Vedic works ढ *ṛa* and ठ *ṭha* are used instead of ड *ḍa* and ढ *dha*, if preceded and followed by vowels or diphthongs, e g इः ढः *iṛah* instead of इः ढः *iḍah*.

Obs 4 The *a* attached to the consonants only serves for the purpose of facilitating their utterance, as in English the *e* after *b, c, d*, etc

Obs 5. The words in the Dictionaries are arranged according to the order of letters in the above list.

§ 2 It is not possible to ascertain exactly the original pronunciation of the Sanskrit letters. However, the transcription of Hindu proper names in Greek and Latin works, as well as some other facts bearing upon this subject, allow us to establish the following rules with some confidence. अ is to be pronounced like *a* in *apt*, आ like *a* in *far*, इ like *i* in *pin*, ई like *ee* in *feeble*, उ like *u* in *full*, ऊ like *o* in *move*, ऋ like *i* in *id*, ॠ like *rea* in *to read*, लृ like *l* in *ld*, लृ like *lea* in *to lead*, ए like *a* in *fate*, ऐ like the Italian *ai* in *mai*, ओ like *o* in *note*, औ like *ou* in *our*

Anusvāṇa — before the semivowels य *ya*, र *ra*, ल *la*, व *va*, the sibilants श ⁽⁵⁾ *śa*, ष *ṣha*, स *sa*, and the aspirate ह *ha*, is pronounced like *ng* in *king*, before all other consonants like the nasal of the class to which the following letter belongs, e g before a guttural like the nasal of the guttural class (§ 1, IV. 1), कं गङ्गा *kang gana*, कं जन *kang jana*. The *Anunāsika* [^] seems to have been all but inaudible. *Visarga* (:) is to be pronounced like the Greek *χ* before क *k* and ख *kh*, like the Greek *φ* before प *p* and फ *ph*,¹ before श *ś*, ष *ṣh*, and स *s*, perhaps like the Greek *spiritus lenis*

¹ Cf *A Weber*, Ueber ein Fragment der *Bhagavatī* (On a Fragment of the *Bhagavatī*), Berlin, 1866 (Memoirs of the R Acad of Sc), p 386 sqq. The natives pronounce the *Visarga* everywhere almost inaudibly

क like *k* in *king*, ख like *kh* in *inkhorn*, ग like *g* in *gun* घ like *gh* in *loghouse* ङ like *ng* in *to sing* (ch) (j)

(c) च like *ch* in *church*. छ like *ch+h* in *churchhill*, ज like *j* in *jet*
(jh) ञ like *j+h*, ण like *n* in *sunge*. (ñ)

The linguals seem to have been pronounced originally like the corresponding dentals with the addition of a slight *r*¹. But at present ढ *d*, and ण *n*, sound quite like the English *t d n*;² in the aspirated an *h* must be added.

The true pronunciation of the dentals is very difficult for an European. It may be effected by bringing the tip of the tongue against the very edge of the upper front teeth

The unaspirated labials, the स *sa* and the ह *ha*, are pronounced like the corresponding English letters; in the aspirated dentals and labials an *h* must be added. ष *sha* is to be pronounced like *sh* in *shun* ष *ṣa* like a sharp *s* as in *st*, or perhaps like *ss* in *session*

The pronunciation of the Vedic ऌ *ṛ* is doubtful perhaps it was sounded like a hollow *l*

§ 3 The vowel ऋ *rī* never appears in the radical, but only in the derivative part of a real word ऌ *lī* only in one verb; ए *ē* not at all in any real word. — *Anuvāra* = *Anunāsika* and

Visarga, never are primitive letters, but the two first are substitutes of an original *m* or *n*, and the last of an original *s* or *r*. The rules for these changes will be given later

¹ This pronunciation is indicated by their orthog. They are not primitive sounds of the Sanskrit language, but in most cases produced by the concurrence of a dental and *r* e.g. चङ् चन्द्रा becomes चङ् चन्द्रा, घृष्टं गृष्टं (originally गृष्ट-*n*) becomes घृष्टं गृष्टं पञ् पद्मा becomes पञ् पद्मा. The fact that *r* and *l* sometimes appear as substitutes for the lingual as खोर *khora* and खोल *khola* instead of खोड *khoda*, seems to confirm this conjecture; cf. *Bühler* on the Origin of the Sanskrit Language, in the Madras Lit. Soc. Journ. 1864 and *Justi*, in the Journ. Orient und Occident, vol. III. pp. 379-83 Göttingen 1865.

² Cf. the Hindi transliteration of English words, e.g. डायरेक्टर *Director*; गवर्नमेण्ट *Government*.

§ 4 When a vowel or diphthong stands in the beginning of a sentence or hemistich, or occurs after another vowel or diphthong, it retains the shape given in § 1, I II When it is preceded by a consonant, it is marked by a different sign, which is placed before or after, above or below the consonant after which it is to be pronounced The vowel ॠ *ri*, however, if preceded by *r*, makes an exception and retains the form given in § 1, I the sign for *r* being placed above the ॠ *ri* (ॠ^r *rrī*, § 5)

A short *a* which follows a consonant, is left unwritten, being understood to be inherent in it, *e g* क *ka* The forms of the vowels and diphthongs, if preceded by a consonant, are

{	ॠ <i>ā</i> ,	ॡ <i>i</i> ,	ॢ <i>ī</i> ,	ॣ <i>u</i> ,	। <i>ū</i> ,	॥ <i>ī</i> ,	॥ <i>rī</i> ,	॥ <i>li</i> ,	॥ <i>lī</i> , <i>e g</i>
{	क <i>kā</i> ,	कि <i>kī</i> ,	की <i>kī</i> ,	कु <i>ku</i> ,	कू <i>kū</i> ,	क <i>kī</i> ,	क <i>kī</i> ,	क <i>kī</i> ,	क <i>kī</i>
{	ॠ <i>e</i> ,	ॡ <i>ai</i> ,	ॢ <i>o</i> ,	ॣ <i>au</i> , <i>e g</i>					
{	के <i>ke</i> ,	कै <i>kai</i> ,	को <i>ko</i> ,	कौ <i>kau</i>					

Some consonants alter their forms if combined with vowels
Thus

र <i>ra</i>	with	ॣ <i>u</i>	becomes	रू <i>ru</i>
ॠ <i>ā</i>	with	ॣ <i>ū</i>	becomes	रू <i>ā</i>
ह <i>ha</i>	with	ॣ <i>u</i>	becomes	हु <i>hu</i>
ॠ <i>ā</i>	with	ॣ <i>ū</i>	becomes	हु <i>ā</i>
ॠ <i>ā</i>	with	॥ <i>rī</i>	becomes	हृ <i>hri</i>
श <i>ṣa</i>	with	ॣ <i>u</i>	becomes	शू <i>ṣu</i>
ॠ <i>ā</i>	with	ॣ <i>ū</i>	becomes	शू <i>ā</i>
ॠ <i>ā</i>	with	॥ <i>rī</i> , ॥ <i>rī</i>	becomes	शृ <i>ṣrī</i> , शृ <i>ṣrī</i>

Anusvāra — and *Anunāsika* when following a vowel are placed above the preceding consonant at the right side of the mark of the vowel, *e g* का *kām̐*, कि *kīm̐*, की *kīm̐*, कु *kūm̐*, कू *kūm̐*, क *kīm̐*, के *kīm̐*, कै *kīm̐*, को *kīm̐*, कौ *kīm̐*, काँ *kām̐*, किँ *kīm̐*, कीँ *kīm̐*, etc *Anunāsika* may be placed separately after the vowel with a dash under it, *e g* काँ *kām̐*

§ 5 Several consonants coming together without an intermediate vowel are combined, either by placing one consonant under

the other and omitting the transverse line of the lower, as in $\text{ॐ} \text{॥} (\text{ॐ})$, or by placing one after the other and dropping the perpendicular line of the first as in $\text{ॐ} \text{॥} \text{ॐ} (\text{ॐ})$ $\text{ॐ} \text{॥} \text{ॐ} \text{॥}$ etc.

When the ॠ precedes a consonant or a combination of consonants it is placed on the top of it and assumes the shape of a crescent, e.g. ॠ र्वा ॠ र्ज्या . If these consonants are accompanied by marks of vowels or nasals, — is put at the right side of them, e.g. ॠ र्वे ॠ र्वम् ॠ र्वान् .

When *r* is preceded by a consonant it is written by a transverse line, or two divergent strokes at the foot of the preceding consonant or consonants e.g. ग्र *gra* ध्र *dhra* This sign denotes also *r* between two consonants, e.g. ध्रग्र *dhrya*

The shape of the single letters, when used in a combination is sometimes considerably altered. The following is a list of those combinations which occur most frequently in our printed texts.

ଛା କ-ଲା, ଛା କ-ଲା, ଛା କ-ତ ଯା ଛା କ-ତ ଯା ଛା କ-ନା ଯା କ-ନା,
 ଯା କ-ନା ଯା କ-ନା ଛା କ-ରା ଯା କ-ରା ଯା କ-ରା ଯା କ-ରା
 ଛା କ-ରା ଯା କ-ରା ଯା କ-ଶା ଯା କ-ଶା ଯା କ-ଶା ଯା କ-ଶା
 ଯା କ-ଶା — ଯା କ-ଶା — ଯା କ-ଶା ଯା କ-ଶା ଯା କ-ଶା ଯା କ-ଶା
 ଯା କ-ଶା, ଯା କ-ଶା, ଯା କ-ଶା — ଯା କ-ଶା ଯା କ-ଶା ଯା କ-ଶା
 ଯା କ-ଶା — ଯା କ-ଶା ଯା କ-ଶା ଯା କ-ଶା ଯା କ-ଶା ଯା କ-ଶା
 ଯା କ-ଶା ଯା କ-ଶା ଯା କ-ଶା ଯା କ-ଶା ଯା କ-ଶା ଯା କ-ଶା
 ଯା କ-ଶା, ଯା କ-ଶା ଯା କ-ଶା ଯା କ-ଶା ଯା କ-ଶା ଯା କ-ଶା
 ଯା କ-ଶା, ଯା କ-ଶା ଯା କ-ଶା ଯା କ-ଶା ଯା କ-ଶା ଯା କ-ଶା
 ଯା କ-ଶା, ଯା କ-ଶା ଯା କ-ଶା ଯା କ-ଶା ଯା କ-ଶା ଯା କ-ଶା

च ch-cha, चह ch-chha, चह ch-chh-ra चह ch-chh-ra च ch-na
 च ch-ma च ch ya — चह chh-ya हह chh-ra, हह chh r ya; च-ya
 च-ya-ya च-ya-ya च-ya-ya च-ya-ya च-ya-ya च-ya-ya —
 च h-cha च n-ch ma, च h-ch ya चह n chha चह h-chh ra
 च h-ya च n-ya-ma, च n-ya-ya

इ (ka) इ (i-a), इ (i yn), य (i ya), इ (i-sa) — य (h-ya) इ (h ra); —
इ (d ga), इ (d-gha) इ (d-da) य (d ya); — य (dh ya) इ (dh-ra) — य (n-a),
य (n-ha), य (n-da), य (n-d ra), य (n-d r ya), य (n-dha), य (n na)
य (n-ya) य (n va)


त् t-ka, त् t-ta, त् t-t-ya, त् t-t-īa, त् t-t-va, त् t-tha, त् t-na,
 त् t-pa, त् t-p-īa, त् t-pha, त् t-ma, त् t-m-ya, त् t-ya, त् t-ra,
 त् t-ī-ya, त् t-va, त् t-sa, त् t-s-na, त् t-s-ya, त् th-ya,
 द d-ga, द d-g-īa, द d-gha, द d-da, द d-d-ba, द d-d-b-īa,
 द d-d-ya, द d-d-īa, द d-d-va, द d-d-v-īa, द d-dha, द d-dh-ya,
 द d-dh-va, द d-na, द d-ba, द d-b-īa, द d-bha, द d-bh-ya, द d-ma,
 द d-ya, द d-ra, द d-ī-ya, द d-va, द d-v-ya, द d-v-īa, ध dh-na,
 ध dh-ma, ध dh-ya, ध dh-īa, ध dh-va, न् n-gh-ya, न् n-ta,
 न् n-t-ya, न् n-t-ra, न् n-tha, न् n-da, न् n-d-īa, न् n-dha,
 न् n-dh-ya, न् n-dh-īa, न् n-na, न् n-n-ya, न् n-p-īa, न् n-pha,
 न् n-ma, न् n-ya, न् n-īa, न् n-va, न् n-sa.

प p-ta, प p-t-ya, प p-t-r-ya, प p-na, प p-pa, प p-ba, प p-ma,
 प p-ya, प p-ra, प p-la, प p-va, प p-sa; फ ph-ya, ब b-gha,
 ब b-ga, ब b-da, ब b-dha, ब b-ba, ब b-bha, ब b-ya, ब b-īa,
 भ bh-ya, भ bh-īa, भ bh-va, म m-na, म m-pa, म m-p-ra,
 म m-ba, म m-bha, म m-bh-ra, म m-ma, म m-ya, म m-īa,
 म m-la, म m-va

य y-ya, य y-ra, य y-va, ल l-ka, ल l-ga, ल l-pa, ल l-ma,
 ल l-ya, ल l-la, ल l-va, व v-ya, व v-īa, व v-va

श ṣ-cha, श ṣ-ch-ya, श ṣ-na, श ṣ-ya, श ṣ-īa, श ṣ-la, श ṣ-va,
 श ṣ-ṣa, श sh-ha, श sh-k-īa, श sh-ta, श sh-t-ya, श sh-t-īa,
 श sh-t-ī-ya, श sh-t-va, श sh-tha, श sh-th-ya, श sh-th-ī-ya,
 श sh-na, श sh-pa, श sh-p-īa, श sh-ma, श sh-ya, श sh-va,
 स s-ka, स s-kha, स s-ta, स s-t-īa, स s-tha, स s-na, स s-pa,
 स s-pha, स s-ma, स s-m-ya, स s-ya, स s-īa, स s-va, स s-sa

ह h-na, ह h-na, ह h-ma, ह h-ya, ह h-īa, ह h-la, ह h-va

§ 6 When a word standing at the end of a sentence or hemistich terminates in a consonant, the mark  called *Vnāma*, 'pause,' which denotes the absence of a vowel, is placed at the foot of the final, e.g. अभवत् *abhavat*. The want of types for the compound consonants compels us to use this mark sometimes in the middle of a word, sentence or hemistich, as in न्त-सा *n-t-sa*. But this proceeding is at variance with the rules of Sanskrit orthography

§ 7 The mark &, called *Aragraha*, 'separation,' is inserted in the Vedic works between pure or nasalized vowels to denote the hiatus e.g. यऽउवाच *ya uvācha* महोऽसि *maha-asī* and to separate the parts of a compound e.g. घृतघृत *ghṛta-cchut*. In other works it serves to indicate the loss of a short *a* after a final *ए* or *ओ* (cf § 23).

§ 8. The mark | indicates in prose the end of a sentence or part of a sentence, in poetry of a hemistich. ¶ denotes in prose the end of a longer period, in poetry of a whole verse.

The sign *, which may be placed before or after a word, indicates that one or several words must be repeated from a preceding sentence or part of the same sentence. Thus: स एवा स तिसृभिः पञ्चभ्यो हि करोति । *सप्तभ्यो हि करोति । *sa ekaya sa tisṛbhiḥ pañcha bhya hiṁ karoti | sapṭabhyo hiṁ karoti |* is written instead of *sa ekaya sa tisṛbhiḥ pañchalhyo hiṁ karoti | sa ekaya sa tisṛbhiḥ sapṭabhyo hiṁ karoti |*; or सविता ई वो भवतु । वरुण* । इन्द्र* । *Sarita cañ no bhavatu | Varuṇah* | Indrah** instead of *Sarita cañ no bhavatu | Varuṇah cañ no bhavatu | Indrah cañ no bhavatu*.

§ 9 The numerals are:—० १ २ ३ ४ ५ ६ ७ ८ ९ १० ११ etc. (cf § 20)

ACCENT

§ 10. The Sanskrit language has one principal accent only the acute, called उदात्त *Udatta*, 'high tone.' It distinguishes besides three different intonations the *Svarita* स्वरित 'sounding tone' *Anudatta*, 'deep tone,' and the *Anudattatara*, 'more than deep tone.'

1 The *Svarita* is the tone of a syllable which is immediately preceded by an acute, *Udatta*, e.g. that of *hva* in ब्रह्म *Brahma* where *bra* has the acute. When a vowel which has the acute is changed into a semivowel, the vowel which follows the semivowel generally retains the *Svarita*. For instance, when the

termination of the nominative plural अस् *as* is added to देवी *devī*, the final of which has the acute, the Svarita would fall on *a*, *devī-às*. But *as*, according to a phonetic law, the *ī* must be changed to *y*, which being a semivowel cannot have an accent, the acute, Udâtta, is lost, and the Svarita alone remains, *devyàs* I shall call the latter kind of Svarita the independent Svarita, as the Udâtta on which it depends has disappeared

2 The *Anudâtta* is the general intonation of speech, that is to say, of those syllables which are not distinguished by an Udâtta, Svarita, or Anudâttatara. Thus, in अतारिष्म *âtârishma*, the first syllable has the Udâtta, consequently the second the Svarita, and the last two are pronounced in the general tone, *ie* with the Anudâtta

3 The *Anudâttatara* falls on the syllable or syllables which precede an Udâtta or independent Svarita. For instance, in देव्यस् *devyàs*, *as* has the independent Svarita and *de* the Anudâttatara, in अग्निः *agnih* and आप्नुवानः *âpnuvânâh* the final syllables *gnih* and *nah* have the acute, and consequently the preceding *a* and *âpnuvâ* the Anudâttatara

There are several systems in use for marking the accents. The most common is that which is adopted in the Rîg-Veda. There the Svarita and Anudâttatara alone are indicated, the former by a perpendicular stroke placed above, the latter by a horizontal line placed below, e.g. इन्द्रः *indrah*, अग्निः *agnih*. As the independent Svarita is preceded by an Anudâttatara, and the इ in इन्द्रः is not marked as such, the ' on द्रः can denote the dependent Svarita only, and this being preceded always by an acuted syllable, it follows that the इ in इन्द्रः has the acute. In अग्निः the Anudâttatara under अ *a* and the absence of the mark of the Svarita over निः show that the latter syllable is acuted, whilst in देव्यस् *devyas*, the mark of the Anudâttatara under the first syllable *de*, and that of the Svarita over the second, show that the word has the independent Svarita on its last syllable *vyas*

In अग्निर the mark of the Anudāttatara under the first three syllables and the absence of any mark on the last show that the word is an oxytonon, *agnir andh*. In मित्रवर्धन the Anudāttatara under the first syllable and the Svarita over the fourth, show that the second and third must have the acute *mītrārdhnan*. The unmarked syllables which are preceded by a Svarita are Anudātta, e.g. in अरिष्टमारि the syllables *arishma*; if they had the acute they would be preceded by an Anudāttatara, and if they were Svarita or Anudāttatara, they would be distinguished by the corresponding marks.

These two marks () therefore are sufficient to indicate the accents of all words. An acute monosyllable has no mark at all, e.g. *lāh*. If Svarita, it has the mark of the intonation *lāh*; being without accent, it is distinguished by the sign of the Anudāttatara, e.g. *chā*.

As for disyllabic words: in अग्नि *agnih* the first syllable having the Anudāttatara, the second has the Udātta; in इन्द्र *indrah* the second syllable having the Svarita, the first has the Udātta; in सारि *sarī* the first syllable has the independent Svarita, the second the Anudātta; in देव *deva* the first syllable has the Anudāttatara, the second the independent Svarita; in सम *sam*, both syllables having the Anudāttatara, the word has no acute accent.

As for trisyllabic words: in अग्नि *agnih* the first two syllables having the Anudāttatara, the last has the Udātta; in अग्नि *agnih*, the first having the Anudāttatara, the last the Svarita, the middle has the Udātta; in अरिष्टमारि *arishma* the second having the Svarita, the first has the Udātta; in अप्लेघ *aplegha* the first two have the Anudāttatara, the third the independent Svarita; in सध्याह *sadhya*, the second has the independent Svarita, the first the Anudāttatara; in सारि *sarī* the first has the independent Svarita, the following two have the Anudātta; in सम *sam*, all the syllables having the Anudāttatara, the word has no acute accent.

As for words of four syllables in आप्नुवानः *āpnuvānāh*, the first three syllables having the Anudāttataṛa, the last has the Udāṭṭa, in आप्नुवते *āpnuvāte*, the third has the Udāṭṭa, and so on

The Anudāṭṭa, dependent Svarita, and Anudāttatara of words standing in the middle of a sentence or hemistich are subjected to several changes, which are caused by the influence of preceding or following words

1 When a word which, when used singly, begins with more than one Anudāttatara, is preceded by an oxytonon, its first Anudāttataṛa is changed to a Svarita, and the rest, except the last, become Anudāttas When it is preceded by a Svarita, all the Anudāttataras except the last are changed to Anudāttas, e g आप्नुवानः *āpnuvānāh* preceded by अग्निम् *agnim*, becomes आप्नुवानः *āpnuvānāh*, preceded by इन्द्रः *indrah*, आप्नुवानः *āpnuvānāh*

2 A word ending in Anudāttas or in a dependent Svarita (i e a Svarita preceded by an Udāṭṭa), and followed by a word beginning with a syllable having an acute or independent Svarita, changes its final Anudāṭṭa or Svarita to Anudāttatara Thus ब्रह्मणा *brāhmānā* (ending with one Anudāṭṭa), or सुचिबन्धुना *śūchibandhunā* (ending with three Anudāttas), or ब्रह्म *brāhma* (ending with a dependent Svarita), before राज्ञा *rājñā* (beginning with an acute) or स्वः *svāh* (having an independent Svarita), are modified into ब्रह्मणा *brāhmānā*, सुचिबन्धुना *śūchibandhunā*, ब्रह्म *brāhma*, with Anudāttatara on the final

3 (a) When vowels combine by crasis or are changed

Udāṭṭa with Udāṭṭa or independent Svarita remains Udāṭṭa, e g अद्य अद्य *adyā ātā* become अद्याद्य *adyāṭtā*, क्व इत् *kvā it* क्वेत् *kvēt* Udāṭṭa with dependent Svarita or Anudāttatara becomes optionally Udāṭṭa or Svarita, e g अद्य अरुणः *adyā arunāh*, become either अद्यारुणः *adyārūnāh* or अद्यारुणः *adyārūnāh*, अद्य इदम् *adyā idām* either अद्येदम् *adyēdām* or अद्येदम् *adyēdām* If the Udāṭṭa stands on ए e or ओ o, after which an original a has disappeared (§ 23), the Udāṭṭa is changed to Svarita, e g ते अवदन् *tē āvadan*

become ते वदन् *tē vadan*, ते अद्य *tē adya* become ते द्य *tē dyā*—
 Udātta with a preceding Anudātata remains Udātta, e.g.
 अत्रा *ātra* *ā* become अत्रा *ātrā* — If a *va* *l* with Udātta is
 changed to a semivowel, the Udātta is lost, e.g. अभिषेभि *abhi-*
śbhi become अभिषेभि *abhyabhi*.

Independent Svarita with Anudātta or Anudātata remains
 Svarita, e.g. क्वेव *kvā iva* become क्वेव *kteva*, क्वेदम् *kvā idam*
 become क्वेदम् *ktēddm*.

Dependent Svarita with Anudātta remains Svarita, e.g. अभवत्
ātrā abhavat become अभवत् *ātrābhavat*; with Anu-
 dātata it becomes Anudātata, e.g. अत्रेदम् *ātrā idam* be-
 come अत्रेदम् *ātrēddm*

Anudātta with Anudātta remains Anudātta e.g. ब्रह्मणा अभवत्
brāhmaṇā abhavat become ब्रह्मणाभवत् *brāhmaṇābhavat* with
 Anudātata it becomes Anudātata, e.g. ब्रह्मणा इदम् *brāhmaṇā*
idam become ब्रह्मेदम् *brāhmaṇēddm*. Anudātta is changed to
 Svarita when a preceding Svarita by crasis is changed to Udātta
 e.g. अद्य दत्ते *adyā dāt* become अद्यदत्ते *adyādāt*; it is changed to
 Anudātata, if a following Anudātata is lost by crasis, e.g.
 इन्द्रा अद्य *indrā adya* become इन्द्राद्य *indrādya*.

(δ) Two additional marks, the numerals १ and ३, are used to
 indicate the accent of words forming parts of a sentence or
 hemistich. When a syllable, which contains a short vowel and
 has an independent Svarita, or one produced by the loss of the
 Udātta (cf 3, a) is followed by an Udātta or by an independent
 Svarita, or when it stands at the end of a sentence or hemistich
 the sign १ is placed after it. When the Svarita vowel is long,
 the sign ३ is added under the same conditions at the same time
 the mark of the Anudātata is placed under the accented syllable
 and the second Svarita is left unmarked, e.g. क्वेव तत् *kvā tāt*,
 देवोऽमम *devyo māma* योऽहो *yo hyo* पक्वोऽहो *pakvō dāhō*,
 at the end दीर्घम् *dyādm*

As for words of four syllables in आ॒प्नु॒वानः *āpnuvānāh*, the first three syllables having the Anudāttatara, the last has the Udātta, in आ॒प्नु॒वते *āpnuvāte*, the third has the Udātta, and so on

The Anudātta, dependent Svarita, and Anudāttatara of words standing in the middle of a sentence or hemistich are subjected to several changes, which are caused by the influence of preceding or following words

1 When a word which, when used singly, begins with more than one Anudāttatara, is preceded by an oxytonon, its first Anudāttatara is changed to a Svarita, and the rest, except the last, become Anudāttas. When it is preceded by a Svarita, all the Anudāttataras except the last are changed to Anudāttas, e.g. आ॒प्नु॒वानः *āpnuvānāh* preceded by अग्निम् *agnim*, becomes आ॒प्नु॒वानः *āpnuvānāh*, preceded by इन्द्रः *indrah*, आ॒प्नु॒वानः *āpnuvānāh*

2 A word ending in Anudāttas or in a dependent Svarita (i.e. a Svarita preceded by an Udātta), and followed by a word beginning with a syllable having an acute or independent Svarita, changes its final Anudātta or Svarita to Anudāttatara. Thus ब्रह्म॑णः *brāhmānā* (ending with one Anudātta), or सुचि॑वन्धुनः *śūchibandhunā* (ending with three Anudāttas), or ब्रह्म॑ *brāhma* (ending with a dependent Svarita), before राज्ञः॑ *rajñah* (beginning with an acute) or स्वः॑ *svah* (having an independent Svarita), are modified into ब्रह्म॑णः *brāhmānā*, सुचि॑वन्धुनः *śūchibandhunā*, ब्रह्म॑ *brāhma*, with Anudāttatara on the final

3 (a) When vowels combine by crasis or are changed

Udātta with Udātta or independent Svarita remains Udātta, e.g. अद्य॑ अ॒ति॒ *adyā āti* become अद्य॑ति॒ *adyātīti*, क्व॑ इ॒त॒ *kvā it* क्व॑ *kvē*.
Udātta with dependent Svarita or Anudāttatara becomes optionally Udātta or Svarita, e.g. अद्य॑ अ॒नु॒नः *adyā ānunāh*, become either अद्य॑नः *adyānunāh* or अद्य॑नः *adyānunāh*, अद्य॑ इ॒दम् *adyā idam* either अद्य॑दम् *adyédam* or अद्य॑दे॒दम् *adyèdām*. If the Udātta stands on ए *e* or ओ *o*, after which an original *a* has disappeared (§ 23), the Udātta is changed to Svarita, e.g. ते॑ अ॒व॒दन् *té àvadan*

become ते वदन् ते vadam ते अद्य ते gdyā become ते अ ते dyā — Uddāta with a preceding Anudāttatara remains Uddāta, e.g. अद्य आ ātrg ā become अद्या ātrā — If a vowel with Uddāta is changed to a semivowel, the Uddāta is lost, e.g. अभिः अभि abhi ābhi become अभ्यभि abhyabhi

Independent Svarita with Anudāta or Anudāttatara remains Svarita, e.g. क्रेदम् kre āa become क्रेव kreva, क्रे इदम् kvā idām become क्रेदम् kredām

Dependent Svarita with Anudāta remains Svarita, e.g. अभवत् ātrā abhavat become अभवत् ātrābhavat; with Anudāttatara it becomes Anudāttatara, e.g. अत्र इदम् ātra idām become अत्रेदम् ātrēdām

Anudāta with Anudāta remains Anudāta, e.g. ब्रह्मणा अभवत् brāhmaṇa abhavat become ब्रह्मणामवत् brāhmaṇābhavat; with Anudāttatara it becomes Anudāttatara, e.g. ब्रह्मणा इदम् brāhmaṇa idām become ब्रह्मेदम् brāhmanedām. Anudāta is changed to Svarita when a preceding Svarita by crasis is changed to Uddāta, e.g. अद्य अस्ति adyā asti become अद्यास्ति adyāsti; it is changed to Anudāttatara, if a following Anudāttatara is lost by crasis e.g. इन्द्र अद्य indrā gdyā become इन्द्राय indrādyā

(b) Two additional marks, the numerals १ and २, are used to indicate the accent of words forming parts of a sentence or hemistich. When a syllable, which contains a short vowel and has an Independent Svarita, or one produced by the loss of the Uddāta (cf. § a) is followed by an Uddāta or by an Independent Svarita, or when it stands at the end of a sentence or hemistich, the sign १ is placed after it. When the Svarita vowel is long the sign २ is added under the same conditions; at the same time the mark of the Anudāttatara is placed under the accented syllable and the second Svarita is left unmarked e.g. कृषे तत् kvā tat १ द्योः द्यो yā dyā २, पक्वे द्धिः pakvā ddhīndra, at the end वीर्यम् vīryam

§ 11 EXERCISES IN READING.

I Without Accents (Hitopadeṣa II 4).

अस्त्यर्बुदशिखरनाम्नि पर्वते महाविक्रमो नाम सिंहः ।
asty arbudaçikhara nāmni parvate mahāvīkramo nāma sīṃhah
 तस्य पर्वतकुहरमधिष्ठायानस्य केशराग्रं प्रत्यहं
tasya parvatakuhar am adhiṣṭayānasya keṣarāgraṃ pratiyahaṃ
 कश्चिन्मूषिकश्चिनत्ति । स सिंहः केशराग्रं लूनं
kaṣṭhin mūṣhikaṣṭhinatti. sa sīṃhah keṣarāgraṃ lūnaṃ
 दृष्ट्वा कुपितस्त विवरान्तर्गतं मूषिकमलभमानो
drisṭvā kupitas taṃ vivarāntargataṃ mūṣhikam alabhamāno
 चिन्तयत् किमत्र विधेयम् यतः
chintayat kim atra vidheyam. yataḥ

शुद्रश्चतुर्भवेद्यसु विक्रमज्ञैव लभ्यते ।
kshudhācatur bhaved yas tu vīkramān narva labhyate ।

तं निहन्तुं पुरस्कार्यः सदृशस्तस्य सैनिकः ॥
taṃ nihantuṃ puraskāryaḥ sadṛśas tasya saṃnikah ॥

इत्यालोच्य तेन सिंहेन ग्रामं गत्वा दधिकर्णनामा विडालो
ity ālochya tena sīṃhena grāmaṃ gatvā dadhikarnanāmā vidālo
 मासाद्याहारं दत्त्वा प्रयत्नादानीय स्वकन्दरे धृतः ।
māṃsādyāhāraṃ dattvā prayatnād ānīya svakandare dhrītaḥ
 ततस्तन्मूषिको न बहिर्निःसरति । तेनासौ सिंहो
tatas tadbhayān mūṣhiko na bahir niḥ sarati tenāsau sīṃho
 क्षतकेशरः सुखं स्वपिति । मूषिकश्च यदायदा मृणोति ।
kshatakeṣar ah sukhaṃ svapiti mūṣhikaṣṭhaḥ yadāyadā mṛṇoti,
 तदा तदा मांसाहारदीनेन त विडालं स वधयति । अथै-
tadātadā māṃsāhāradīnena taṃ vidālaṃ saṃ vardhayati atha-
 कदा स मूषिकः शुद्धा पीडितो बहिश्चरन्मार्जारैः प्राप्नो-
kadā sa mūṣhikah kshudhā pīḍito bahiḥ charan mārjārāṇa prāpto
 व्यापादितश्च । अनन्तरं स सिंहो यदा कदा चिदपि तस्य
vyāpāditaḥ cha anantaraṃ sa sīṃho yadā kadā cidapi tasya
 मूषिकस्य शब्दं न श्रुत्वा । तदुपयोगमावादिडालस्याहा-
mūṣhikasya śabdaṃ na śruṭvā, tadupayogābhāvād vidālasyaāhā-

१६।ने मन्दादरो बभूव। ततो सी दधिकर्णो आहाराम।
radāne mandādaro babhūva; tato sau dadhikarṇo py āharāma
 बाहूर्बलो भवत् अतो हं प्रबोभि।
vād bahūrbalo bhavat ato haṁ pravābhi

निरपेक्षो न कर्तव्यो भूष्ये स्वामी कदा चन।
nirapekṣho na kartavyo bhūṣyāiḥ svamī kada chana

निरपेक्षं प्रभुं कृतं भूष्यं आह भिर्बलवत् ।
nirapekṣhaṁ prabhūṁ kṛtaṁ bhūṣyāḥ syad dadhikarṇavat

II With Accents (Rig Veda L 62)

प्र मन्महे ऋवसान्याय नूयसीङ्गवे गिरिवसे अङ्गिरस्तत् ।
prá manmahe ṛvasāndīya nūyāsīṅgavē girivanase aṅgirasat
 सुप्रतिभिं श्रुवत चमिभ्यायार्चामावे नरे विभुताय ॥ १ ॥
suṣṛikṣibhiḥ śruvatā cāmiḥḥyārchāmārkām nāre vībhutaya 1

प्र वो माहे माहि नमो भरन्ध्रवाम अङ्गिरश्यादो ऋवसान्या एमा
prá vo mahé māhi námo bharandhavam aṅgīrasyādō ṛvasandīya ēma
 धेमा नु पूर्व पितर पदया अर्चन्तो अङ्गिरसो मा अविन्दन् ॥ २ ॥
yēnā nu pūrve pitārah padayā archanto aṅgirasasō mā avindan 2

इन्द्राङ्गिरसा चेश्वा उदत सरामा तनयया धासिम
indrasyāṅgirasāḥ cheshvā udāt sarāma tanaḥyaya dhāsim

बृहस्पतिर्मिन्द्रं विद्वत् समुसिधामिवावयन् नर ॥ ३ ॥
bṛhāspatir bhinād ādriṁ vidvāt samuṣidhāmivāvayan nara 3

स सुभमा स सुभा सप्त विप्रै स्तरेवाङ्गि स्वयोङ्ग नवसि ।
sá suṣṛbhā sá subhā sapta vīprāḥ starēvāṅgī svayōṅg navaṣi
 सङ्गुभिं फलिगमिन् शक्र वत् रवेण दायो दायसि ॥ ४ ॥
saranyābhiḥ phaligam indra śakra vat rāveṇa darayo dāḥagvasi 4

गुमानो अङ्गिरोमिदं वि वपसा भूषेय गोमिरन्
gūmānō aṅgīroḥmiḥḥḥ vi vapaṣa bhūṣeya gōmiran
 वि भूय। अमवय इन्द्र सार्धं दिवो रजं उपरमशमाय ॥ ५ ॥
vī bhūya अमवय इन्द्र सार्धं दिवो रजं उपरमशमाय ॥ ५ ॥
vī bhūmyā uprathaya indra śīmā divo rāja upa am astabhāyā 5

तदु प्रथक्शतमस्य कर्म दसस्य चरुतममसि दंसः ।
tād u pr āyakshatamam asya kārma dasmāsya chūrutamam asti dāñsah
 उपह्वरे यदुपरं अपिन्वमध्वरसो नद्यश्चतस्रः ॥ ६ ॥
upahvare é yád úparā āpinvan mādhvare naso nadyàṣṭ chātasaḥ 6

CHAPTER II. PHONETIC RULES

SECTION I—GENERAL PHONETIC RULES

§ 12. The letters are divided into two classes, soft letters or sonants, and hard letters or surds. To the former belong the vowels and diphthongs, the semivowels (§ 1, IV 6), the last three letters of the first five classes (§ 1, IV), and the aspirate (§ 1, IV 8), to the latter, the first two letters of the first five classes and the sibilants (§ 1, IV 7), viz

hard or surd letters क ख च छ ट ठ त थ प फ and श ष स
k kh ch chh ṭ ṭh t th p ph ṣ sh s
 soft or sonant, ग घ ङ झ ड ढ द ध व भ
g gh j jh d dh ḍ dh b bh
 and ण न म य र ल व ह
ṇ ṇ n n m y r l v h

with all the vowels and diphthongs

The first ten of each class correspond with each other, viz
 क *k* with ग *g*, and so on up to फ *ph* with भ *bh*

§ 13 A Sanskrit word may end in any vowel (except ऋ *ri*,
 लृ *li*), a diphthong, the Visarga :, the Anusvara , Anunā-
 sika , the consonants ङ *n*, ण *n*, न *n*, म *m*, क *k*, ट *t*, त *t*, प *p*,
 and the compound consonants क् *rk*, ट् *rt*, त् *rt*, प् *rp*, but in the
 latter only when both are radical, or changed from radical ones

§ 14 छ *chh* between two vowels becomes च्छ *chchh* for instance, when the termination अति *ati* is added to the base गच्छ *gachh*, it becomes गच्छति *gachchh-ati*

§ 15 When two र *r* meet together, one is rejected and a preceding short vowel made long, e.g. the crude form of the frequentative अरति *arati* together with the termination अति *ati*, which ought to be अरति *arati* according to the general rule in § 91 becomes अरति *arati* दुर *dur* compounded with रोहण *rohana* makes दुरोहण *dūrohana*; पुनर *punar* followed by राम *ramah* becomes पुनाराम *puna ramah*

§ 16. When न *n* followed by a vowel, diphthong or न *n*, म *m* य *y* or र *r* is preceded by अ *a* इ *i*, अ *i* र *r* or य *sh* either immediately or separated by intermediate vowels or diphthongs guttural or labial consonants, म *m*, य *y* र *r* or ह *h* it is changed to the lingual न *n*, e.g. पूरु + न *pūru + na* becomes पूर्ण *pūrṇa* कर + अन *kar + ana* कर्ण *karṇa* कार्य + मान *kārya + māna* कर्ममान *karmamāna*; गमिनी *gamini* combined with preceding वृष *rishha* becomes वृषगमिनी *rishhagamini* नीयते *niyate* preceded by प्र *pra* becomes प्रनीयते *pra niyate*

Under the same condition a double न *n* is changed to न्न *nn* e.g. विश्न *ishanna*, where न्न *nn* is substituted for original न्न *nn*

§ 17 If a dental sibilant स *s* followed by a vowel or diphthong, or त *t* थ *th*, न *n* म *m*, or य *y*, is preceded by any vowel (except अ *a* or आ *ā*), or by a diphthong, or क *k* र *r* or ल *l*, it is changed to य *sh*, though an Anusvāra ँ, Anundāsika ँ, or Visarga may intervene, and the following त *t*, थ *th* and न *n* become द *d* द *th* and न *n* e.g.

अग्नि *agni* compounded with स्था *stha* become अग्निश्ठा *agnishtha*

निश्ठा <i>ni sthāsyāmi</i>	”	निश्ठा <i>ni sthāsyāmi</i>
हविष + आ <i>haris + ā</i>	”	हविषा <i>harisha</i>
वक् + अति <i>vak + ati</i>	”	वक्षति <i>vakshyati</i>
बिभर् + सि <i>bibhar + si</i>	”	बिभर्षि <i>bibharshi</i>
सुवल् + सु <i>suval + su</i>	”	सुवल्षु <i>suvalshu</i>

Observ to §§ 16, 17 These two rules apply to nearly all the simple words, but in compounds and in sentences and hemistichs they suffer many restrictions (*cf.* my *Vollständige Grammatik*, § 22-51).

§ 18 The vowels इ *i* and उ *u* preceding a radical र् *r* or व् *v* are made long if another consonant follows, *e g*

गुर् + न् *gur+na* becomes गूर्ण *gūrṇa* (*cf.* § 16)

दिव् + यामि *div+yāmi* „ दीव्यामि *dīvyāmi*

The same rule applies to verbs, which in our Dictionaries or collections of roots (*Dhātupāthas*) have a short *i* or *u* before *r*. These, if followed by a consonant, lengthen their vowels, *e g*
कूर्द् + अति *kurd+ati* becomes कूर्दति *kúrdati*

SECTION II —CHANGES OF LETTERS AT THE END AND AT THE BEGINNING OF WORDS IN A SENTENCE OR HEMISTICH

§ 19 The following rules, from §§ 20 to 36, apply not only to separate words, but also to the component parts of compounds (§ 196), and those from § 25 to the bases and affixes in secondary derivatives (*cf.* § 193), if these affixes begin with any consonant except च् *y*.

§ 20. Homogeneous vowels concurring at the end and the beginning either of separate words or parts of a compound, combine into one long homogeneous vowel, whether they be both short or both long, or one be long and the other short, *a+a* makes *ā*, *i+i* makes *ī*, *u+u* makes *ū*, *ri+ri* makes *rī*, *e g* .

अत्र । अस्ति *atra asti*

become अत्रास्ति *atrāsti*

गता । अस्ति *gatā asti*

„ गतास्ति *gatāsti*.

अत्र । आसीत् *atra āsīt*

„ अत्रासीत् *atrāsīt*.

गता । आसीत् *gatā āsīt*

„ गतासीत् *gatāsīt*.

इति । इदम् *iti idam*

„ इतीदम् *itīdam*

इति । ईहा *iti īha*

„ इतीहा *itīha*

स्वादु । उत *svādu uta*

„ स्वादूत *svādūta*

पितृञ्जति *pitṛi-ṛiti* (a compound)

„ पितृति *pitṛiti*

इति । अत्र <i>iti atra</i>	make इत्थं <i>ity atra</i> .
मही । अत्र <i>mahī atra</i>	” मह्यं <i>mahy atra</i>
इति । उत <i>iti uta</i>	” इत्युत <i>ity uta</i>
इति । ऋतम् <i>iti ritam</i>	” इत्यृतम् <i>ity ritam</i> .
इति । एव <i>iti eva</i>	” इत्येव <i>ity eva</i> .
पितृऽर्थं <i>pitri-artha</i> (a compound)	” पितरर्थं <i>pitrartha</i> .

§ 23 When a word ending in ए *e* or ओ *o* is followed by a word beginning with अ *a*, the latter vowel is rejected, and this elision is sometimes indicated by ऽ (called *Avagāha*, ‘separation,’ cf § 7), e.g. .

गजो अभवत् *gajo abhavat* make गजो भवत्, or गजो ऽभवत् *gajo bhavat*.

Followed by any other vowel or diphthong, a final ए *e* may be changed to अय् *ay*, and ओ *o* to अव् *av*, or both may become अ *a*. For instance .

वने । आस्ते *vane āste* become either वनयास्ते *vanay āste*, or वन आस्ते *vana āste*

विष्णो आस्व *viṣṇo āssva* either विष्णवा एव *viṣṇav āssva*, or विष्ण आस्व *viṣṇa āssva*

A final अ *a*, thus deduced from ए *e* or ओ *o*, does not undergo the modifications prescribed in § 20, 21, thus, वन आस्ते *vana āste* cannot become वनास्ते *vanāste*

§ 24 Concurring with a vowel or diphthong, a final ऐ *ai* may be changed to आय् *āy*, and a final औ *au* to आव् *āv*, or both become आ *ā*, e.g. तस्मै । अवेदयत् *tasmai avedayat* make either तस्मायवेदयत् *tasmāy avedayat* or तस्मा अवेदयत् *tasmā avedayat*, तौ । उभौ *tau ubhau* either तावुभौ *tāv ubhau* or ता उभौ *tā ubhau*

The final आ *ā* being thus the substitute of ऐ *ai* or औ *au*, does not undergo the modifications taught in §§ 20, 21

Exceptions 1. Final ई *ī*, ऊ *ū*, and ए *e*, when terminations of the dual of a noun, pronoun or verb, and अभी *amī*, the nom plur masc of the pronoun अदस् *adas*, are left unchanged before the vowels and diphthongs, nor does such an ए *e* cause the elision of

the following **अ** *a* **Thou मतो ह्य मति sha धिनु चय dhenul atra,**
पयेते चय pachete atra (cf § 17 21, 23, 80 and 22)

2. Some monosyllable particles remain unchanged e.g. **इन्द्र इन्द्रा** *O Indra!*

1. For other anomalies particularly in the Veda cf my *Vollständige Grammatik* § 184 1 &c and § 192.

§ 20. A final **Vi-argha** () when followed by **क** *k* **वृ** *kh* **प** *p* **फ** *ph* is left unchanged e.g. **गम्र क्रामति gayah kramati**

Exc.—Sometimes especially in the Vedic language the final **Vi-argha** of a preposition or first part of a compound if preceded by **अ** *a* is changed to **इ** *i* and if preceded by **इ** *i* or **उ** *u* to **व** *sh* e.g. **नि क्रामति nih kramati** (cf § 184) becomes **निवक्रामति nivakramati**

§ 21. **Vi-argha** () followed by **च** *c* **ष** *sh* or **ज्ञ** *j* may either be left unchanged or may be assimilated to the following syllable e.g. **गम्र नि गयेते gayah cete** make either **गम्र नि गयेते gayah cete** or **गम्र नि गयेते gayah cete** **गम्रा पद gayah shat** either **गम्रा पद gayah shat** or **गम्रापद gayah shat**; **गम्रा सप्त gayah sapta** or **गम्रासप्त gayah sapta**

§ 27. **Vi-argha** () followed by **च** *c* or **क्ष** *chh* becomes **च** *c* e.g. **गम्र चरति gayah charati**—**गम्रचरति gayah charati** If it precedes **ट** *t* or **ठ** *th* it is changed to **व** *sh* e.g. **गम्र टिष्ठति gayah tisthati**—**गम्रटिष्ठति gayah tisthati** preceding **त** *t* or **थ** *th* it is changed to **म** *m* e.g. **गम्र तरति gayah tarati**—**गम्रतरति gayah tarati**

§ 28. Before a soft or sonant letter (cf § 12) **Vi-argha** () is changed to **द** *r* Thus:

ज्योतिः	अस्ति asti	make ज्योतिरस्ति jyotir asti
jyotih	गच्छति gachchati	" ज्योतिर्गच्छति jyotir gachchati
	महत् mahat	" ज्योतिर्महत् jyotir mahat

Exc.—1. If **Vi-argha** being the substitute of an **इ** *i* (§ 3) and preceded by a short **अ** *a* be followed by an initial **अ** *a* or a sonant consonant (§ 12), it forms together with the penultimate the diphthong **ओ** *o*. An initial **अ** *a* which follows an **ओ** *o* so produced is dropped according to § 23 e.g. **गम्र अभवत् gayah** (with

Visarga (:) *h* for original स् *s* *abhavat* become गजो भवत् (or ऽभवत्, § 7) *gajo bhavat*, गजः । महान् *gayah mahán* become गजो महान् *gajo mahán* If the following word begins with any other vowel than अ *a*, or with a diphthong, such a Visarga is rejected and the concurring vowels do not undergo any further alteration, *e g* गजः । आसीत् *gayah ásit* become गज आसीत् *gaja ásit*

2 The Visarga (:) for original स् *s*, preceded by अ *á*, is dropped before sonant letters (§ 12). Here also (*cf.* Exc 1) concurring vowels are not changed, *e g* गजाः । अभवन् *gayáh abhavan* become गजा अभवन् *gayá abhavan*, गजाः । भवन्ति *gayáh bhavanti* become गजा भवन्ति *gayá bhavanti*

Obs On account of the foregoing exceptions, it being necessary to know whether Visarga be the substitute of an स् *s* or र् *r*, the forms which ought to be written with a final Visarga (:) will be given in this grammar (against § 13) in their original shape terminating in र् *r* or स् *s*, *e g* शिवस् *śivas* (Nominative Singular), अभिभर् *abibhar* (2^d and 3^d person of the Imperfect Parasmaipada), instead of शिव. *śivah*, अभिभः *abibhah*

§ 29 Final इ *n*, ए *n*, and न् *n*, if preceded by a short vowel and followed by any initial vowel or diphthong, are doubled, *e g* प्रत्यङ् । आस्ते *pratyān áste* become प्रत्यङ्ङ । स्ते *pratyānn áste*, अभवन् । अत्र *abhavan atra* become अभवन्नत्र *abhavann atra*

§ 30 A final dental nasal न् *n* followed by ज् *j*, झ् *jh*, ञ् *ñ*, or ञ् *ṣ*, becomes ञ् *ñ*, *e g* प्रश्नान् । जायते *praśān jāyate* make प्रश्नाञ्जायते *praśāñ jāyate*, followed by इ *d*, ढ् *dh*, or ए *n*, it becomes ए *n*, *e g* तान् । डामरान् *tān dāmarān* make ताण्डामरान् *tān dāmarān*, followed by ल् *l*, it becomes ल्ल, of which the ˘ may indicate a slight nasalization, *e g*. तान् । लभते *tān labhate* become तान्ल्लभते *tāñ labhate*.

§ 31 When a final न् *n* is followed by the surd consonants (§ 12) of the 2^d, 3^d, or 4th class (§ 1, IV), *viz.* च् *ch*, छ् *chh*, ट् *t*, ठ् *th*, त् *t*, or थ् *th*, the sibilant of the class to which the following letter belongs, *viz* ञ् *ṣ*, श् *sh*, स् *s* (§ 1, Obs. 2), must be inserted

after it, and the *an* is changed to *Anuvāra* — or *Anandā* *ika* —
 ८-५ अभवत् । च *abhatan cha* make अभवत् अभवत् च *abhatam̐ cha* तात् ।
 ८-६ तात् *tan* शक्कुरन् *shakkuran* तानि शक्कुरन् *tanish shakkurun*, तात् । तस *tan*
tatra तस *tam̐ tatra* When followed by *sa*, a *h* may be
 inserted ८-७ तात् स *tan sah* may become तानि स *tanish sah* or
 remain unchanged

§ 32 —1 A final *m* is changed to *ṃ* (nasal) — or *ṃ* (nasal) *ika* —, when followed by *r*, the sibilant *ṣ* or *ś* or the *a* pirate *ḥ* e.g. तम्। रथम् *taṃ ratham* नृकं तं रथम्। *nṛkaṃ taṃ ratham* । जम्। हन्ति *jaṃ hanti* गजं हन्ति *gajaṃ hanti*

2. Before च् च् and च् : It may either become Anuśāra, or may be assimilated to the following letter retaining perhaps at the same time a slight nasalization marked by the sign of the Anundāka, e.g. तम् । यवम् tam yavam make either तं यवम् tañ yavañ or तंयवम् तांयं yavañ, तम् । लभमानम् tam labhamanam either तं ल० tañ labh or तंलभ० tañ labhamanam

3 Preceding any other consonant final **म्** *m* may either be changed to Anusvara — or to the nasal of that class to which the following consonant belongs e.g. तम् । अयम् *taṁ ayaṁ* make either तं अयम् *taṁ ayaṁ* or तन् अयम् *tan ayaṁ* तम् । दामयम् *taṁ dāmayam* either तं दामयम् *taṁ dā** or तन् दामयम् *tan dā*

Obs When the following word begins with the conjunct consonants ह hi ह्य hy ह्र hr or ह्र hr a preceding final म् m may undergo the changes prescribed in § 32, 1 or may be treated as if it preceded the second member of the combination e.g. तम् tam ह्य hyah may become according to § 32, 1 तं tañ ह्य hyah or according to § 32, 2 तय्य tayy hyah

§ 33. A final क् k, ट् t, or प् p followed by a sonant letter (§ 12) is changed to the corresponding sonant, viz. ग् g द् d, and ब् b (§ 12) ए० वाक् । अभूत् rak abhūt become वाग्भूत् rag abhūt यद् । गच्छन्ति shaḥ gacchhanti become यद्गच्छन्ति shaḥ gacchhanti. But if the following sonant letter be a nasal, the final क् k, ट् t, and प् p may be changed also to the nasals of their

own classes (§ 1, IV), viz *वृ n*, *ण n*, *न् n*, *म् m*, thus, *वाक् । मम* *vāk mama* may become either *वाग्मम* *vāg mama* or *वाङ्मम* *vān mama*, *तत् । न* *tat na* either *तद्ग* *tad na* or *तन्ग* *tan na* The latter change is generally preferred, and before secondary suffixes it is obligatory, e.g. *वाक् + मय* *vāk + mayā* only *वाङ्मय* *vānmayā*

§ 34 1 A final *त् t* before *च् ch*, *च्च् chh*, or *श् ष* is changed to *च् ch*, e.g. *तत् । च* *tat cha* become *तच्च* *tach cha*

2 Before *ज् j* or *झ् jh* it is changed to *ज् j*, e.g. *तत् । जायते* *tat jāyate* become *तज्जायते* *taj jāyate*

3 Before *ट् t* or *ठ् th* it becomes *ट् t*, e.g. *तत् । टङ्कम्* *tat tankam* make *तटङ्कम्* *tat tankam*

4 Before *ड् d* or *ढ् dh* it becomes *ड् d*, e.g. *तस्मात् । डामरात्* *tasmāt dām°* make *तस्माद्गु°* *tasmād dā°*

5 Before the nasal of the palatal class, *ञ् ñ*, it is either changed to the unaspirated sonant or the nasal of this class, viz to *ज् j* or *ञ् ñ*, and likewise before the nasal of the lingual class either to *ड् d* or to *ण् n*, e.g. *तस्मात् । ण्यात्* *tasmāt nyāt* either become *तस्माद्ग* *tasmād nyāt* or *तस्मान्ग* *tasmān nyāt*

6. Before *ल् l* it becomes *ल् l*, e.g. *तत् । लभते* *tat labhate* become *तल्लभते* *tal labhate*

§ 35 An initial *ह् h* which follows a word or part of a compound, the final of which, according to § 33, has been changed to *ग् g*, *ङ् d*, *ढ् dh*, or *ब् b*, is commonly changed to the aspirated sonant of the class to which the preceding consonant belongs after *ग् g* to *घ् gh*, after *ङ् d* to *ढ् dh*, after *ढ् dh* to *घ् dh*, after *ब् b* to *भ् bh*, e.g. *वाक् । ह* *vāk ha* may become, according to § 33, *वाग्ह* *vāg ha*, but commonly it is changed to *वाग्घ* *vāg gha*, *वेदवित् । हन्ति* *vedavit hanti* may become *वेदविद्ग* *vedavid hanti* or *वेदविघ्नन्ति* *vedavid dhanti*

§ 36. An initial *श् ष* is optionally changed to *च्च् chh* after *क् k*, *च् ch* (cf § 34, 1), *ञ् ñ* (cf § 30), *ट् t*, or *प् p* This rule is nearly absolute in the case of a preceding *च् ch* or *ञ् ñ*, e.g. *तत् । शत्रुः* *tat śatruh*, where the final *त् t* must be changed to *च् ch* (§ 34, 1),

may become *တမ္ဘာ* *tach catrah*, or, according to the common use *တမ္ဘာ* *tach chhatrah*

At the same time a *ch* may be inserted after *h* n. Thus *တမ္ဘာ* *tan catrah*, where according to § 30, the final *n* ought to be changed to *h* n, may become *တမ္ဘာ* *tah catrah* or with *chh* instead of *h* c *တမ္ဘာ* *tan chhatrah*, or with inserted *ch* either *တမ္ဘာ* *tach catrah* or *တမ္ဘာ* *tach chhatrah* the last change is the usual one

PART THE SECOND.

FORMATION OF WORDS

§ 37 Under this head are comprised the rules concerning the crude forms and those concerning the inflexion We shall begin with the verb.

CHAPTER I. THE VERB

SECTION I—CRUDE FORMS OF THE VERB

§ 38 The crude forms of the verbs are either primitive or derivative The primitive verbs may be learned from the collections of roots, the so-called *Dhātupāthas* (*dhātu* meaning ‘fundamental form, element’), or from our dictionaries All of them are given in the Glossary to my ‘Sanskrit Chresthomathie’ I shall quote them under the forms which are assigned to them by the Hindu Grammarians¹ The same practice has been followed in Wilson’s and Goldstucker’s Dictionaries and in my Glossary In the Sanskrit Lexicon of Bohtlingk and Roth, which is published at St Petersburg, the roots containing ऋ *rī* or terminating in ऋ *rī* are spelt with अर् *ar*, those with a medial ऋ *rī* with ईर् *īr*, those terminating in ए *e*, ऐ *ai*, ओ *o*, with आ *ā* instead of these diphthongs, and the only one which contains लृ *lī* with अल् *al*

¹ With some slight exceptions, adopted by almost all European grammarians, *e g* I do not use, like the Hindu grammarians, ण् *n* and ष् *sh* for original न् *n* and स् *s* at the beginning of a verb I write नम् *nam*, not णम् *nam*, सु *su*, not शु *shu*

The derivative verbs are—1 the frequentative or intensive
2 the desiderative 3 the causal; 4 the verbs of the tenth conjugational class; 5 the denominatives. The formation of these will be taught in the following paragraphs.

I. FREQUENTATIVE OR INTENSIVE.

§ 39 The Frequentative or Intensive is generally used in order to signify the repetition or intensity of the action or condition denoted by the verb from which it is derived

§ 40 With few exceptions, the frequentative is formed only from primitive verb which consist of a single syllable and begin with a consonant (and do not belong to the tenth conjugational class, cf. §§ 38 and 61)

§ 41 There are two kinds of frequentatives. The one is formed by reduplication, the other by reduplication and the affix य या; for instance from गम् *gam* to go by reduplication गङ्ग *gañgam*, and by reduplication and affix य या गङ्गय *gañgam-ya*

General rules of reduplication

§ 42 Before proceeding to the details of the formation of the frequentatives I shall give some general rules which apply to all reduplicated forms, viz. the frequentative, the desiderative the third conjugational class, the Perfect, and the third Aorist

§ 43 If primitive verbs undergo any changes in the form which is to be reduplicated, the modified form is reduplicated instead of the original. Thus गृत् *gr̥* in the second frequentative being changed to ग्रीत् *grī*, on account of the affix य या being added (§ 50, 3) the modified form ग्रीत् *grī* is reduplicated instead of गृत् *gr̥*

§ 44. The reduplication is effected by doubling the initial consonant together with the first vowel, e.g. तुद् *tud* becomes, by doubling तुत् *tu*, तुतुद् *tutud*

§ 45 This rule, however, as far as it affects consonants, is modified in the following cases

1 The verb beginning with an aspirated consonant, the corresponding unaspirated (§ 1, IV) is substituted for it in the reduplication, *e g* च् *ch* for छ् *chh*, ज् *j* for झ् *jh*, त् *t* for थ् *th*, द् *d* for ध् *dh*, प् *p* for फ् *ph*, ब् *b* for भ् *bh*. Thus भिद् *bhid*, 'to split,' by reduplication becomes विभिद् *bibhid*.

2 A guttural is represented by the corresponding unaspirated palatal, viz क् *k* and ख् *kh* by च् *ch*, ग् *g*, घ् *gh*, and ह् *h* by ज् *j*, as काम् *kam*, 'to love,' red चकाम् *chakam*

3. If a verb begins with a compound consonant, in compliance with § 44, the first consonant only is reduplicated, *e g* श्रु *ṣru*, 'to hear,' श्रुश्रु *ṣruṣru*, क्राम् *kram*, 'to go,' चक्राम् *chakram*. But if the first be a sibilant (ष् *ṣ*, श् *sh*, or स् *s*) and the second a surd consonant (§ 12), the second only is repeated, *e g* स्तान् *stan*, 'to thunder,' तस्तान् *tastan*, स्फुर् *sphur*, 'to throb,' पुस्फुर् *pusphur*, स्खल् *skhal*, 'to slip,' चस्खल् *chaskhal*

Obs The verbs हन् *han*, 'to kill,' and हि *hi*, 'to go,' when reduplicated, change their ह् *h* to घ् *gh*, as जघन् *jaghan*, जिघि *jighi*

§ 46 A long vowel is made short in the reduplicated syllable, *e g* भो *bhí*, 'to fear,' विभो *bibhí*. A diphthong is represented by its last element (§ 1, II *Obs*), ए *e* and ऐ *ai* by इ *i*, ओ *o* and औ *au* by उ *u*, *e g* रेक् *rek*, 'to suspect,' ररेक् *rnek*, लोक् *loh*, 'to see,' लुलोक् *lulok*

Obs द्युत् *dyut*, 'to shine,' has दि *di* as syllable of the reduplication, दिद्युत् *didyut*

§ 47 A reduplicated form cannot be reduplicated a second time. Thus, if a desiderative, which ought to be formed by reduplication (§ 53), is to be derived from a frequentative which is formed also by reduplication, the desiderative is not reduplicated again, *e g* लोलूय *lolúya* (frequentative of लू *lú*, 'to cut'), makes in the desiderative लोलूयिष *lolúyisha*

Special rules for the Reduplication of the Frequentative

§ 48. The reduplication of the frequentative differs from the preceding rules in the following points —

1 च a is inserted before the vowel of the reduplicated syllable. This च a with च a combines to चा a with इ i to ए e, with उ u to ओ o (cf § 1, II Obv.), with च ri to चर ar with च li to चल् al. Thus, बिभी *bibhi* (§ 46) becomes in the first frequentative बेभी *behi*, in the second बेभीच *behiya* (§ 41) ररेक् *rerek* (§ 46) in the frequentatives ररेक् *rerek* ररेक्च *rerekya*; लुलोक *lulok* (§ 46) लोलोक *lolok*, लोलोकच *lolokya*; दिद्युत् *didyut* (§ 46 Obv.), देद्युत् *dedyut*, देद्युत्च *dedyutya*

2. In the first frequentative an इ i or ई ī may be optionally added to a reduplicate चर ar or चल् al. In the second frequentative ई ī must be added e.g. दृर्द्रि *dr̥dr̥i* to see in the first frequentative may become दृर्द्रि *dr̥dr̥i* (cf. 1) or द्रिद्रि *dr̥dr̥i* or द्रिद्रि *dr̥dr̥i* but in the second it must become द्रिद्रिच *dr̥dr̥iya*; क्लृक् *kl̥p* 'to be able' in the first frequentative चक्क् *chakp*, चक्क्च *chakp* or चक्क्च *chakp* in the second चक्क्च *chakp*

3 चर ri is represented by चा a (even where चर ir appears in its place), e.g. तृत् *tr̥t* तृत् *tr̥t* (Present Sing 1 तातमि *ta-tar-mi*, Plur 3 तातिरति *ta-tir-ati*)

Exception — 1 If the primitive verb ends in a nasal, the whole verb is repeated, in accordance with the general rules given in §§ 42-47, and the reduplicated nasal is treated like a final म m, according to § 32, e.g. शम् *śam*, 'to be tranquil,' शम् *śam*, शम्च *śamya* (§ 32, 1) यम् *yam*, 'to restrain,' यम् *yam* or यम्च *yamya* or यम्च *yamya* (§ 32, 2) भ्रम् *bhram* 'to whirl,' भ्रम् *bhram* (§ 45) or बभ्रम् *bambhram* बभ्रम् *bambhramya* or बभ्रम् *bambhramya* (§ 32, 3); क्रम् *kram* to go चक्रम् *chakram* or चक्रम् *chakram* चक्रम् *chakramya* or चक्रम् *chakramya*; कश्च *kashch*, 'to kill,' although ending in

हन् *han*, 'to kill,' although ending in न् *n*, as if these letters were म् *m*, form चक्श् चाम्क्षान् or चक्ष् चान्क्षान्, etc., जघन् *jamghan* (§ 45, Obs.) or जङ्घन् *janghan*, etc.

2 Verbs ending in य् *y*, ल् *l*, or व् *v*, and having a medial अ *a*, may follow the general rule (§ 48, 1), or insert after the अ *a* of the reduplicated syllable a nasal, which is treated like a final म् *m*, e.g. दय् *day*, 'to give,' makes either दादय् *dāday*, दादय्य *dādayya*, or ददय् *damday*, ददय्य *damdayya*, दन्दय् *danday*, दन्दय्य *dandayya*.

3 Other exceptions are enumerated in the list, § 51

§ 49 A final ए *e*, ऐ *ai*, or ओ *o* of the primitive verb is changed to आ *ā*, and the latter vowel is repeated in the reduplication, e.g. वे *ve*, 'to weave,' becomes वावा *vāvā*, वावाय *vāvāya*, ग्ले *glai*, 'to be weary,' जाग्ल *jāglā*, जाग्लाय *jāglāya*, शो *ṣo*, 'to sharpen,' शाशा *ṣāṣā*, शाशाय *ṣāṣāya*.

§ 50. In the second frequentative, previous to their being reduplicated, the primitive verbs undergo the following changes

1 A final इ *i* or उ *u* is lengthened, e.g. चि *chi*, 'to collect,' चेचीय *chechīya*, स्तु *stu*, 'to praise,' तोष्टूय *toshtūya* (cf. § 17)

2 री *rī* is substituted for a final ऋ *ri*, preceded by a single consonant. Thus कृ *kri*, 'to make,' changed to क्री *kri*, makes चेक्रीय *chekrīya*, according to §§ 43 and 48, 1. But when ऋ *ri* is preceded by more than one consonant, it becomes अर् *ar*, e.g. स्मृ *smri*, 'to recollect,' changed to स्मर् *smar*, makes सास्मर्य *sāsmariya* (cf. § 48, 1)

3 ऋ *rī* is changed to ईर् *īr*, and if preceded by a labial (प् *p*, फ् *ph*, ब् *b*, भ् *bh*, म् *m*) or व् *v*, to ऊर् *ūr*, e.g. तृ *trī*, 'to cross,' changed to तीर् *tīr*, makes तेतीर्य *tetīya*, पू *prī*, 'to fill,' changed to पूर् *pūr*, makes पोपूर्य *popūrīya* (§ 48, 1)

4 A nasal before a final consonant is frequently rejected, e.g. तञ्च *tañch*, 'to shrink,' तातच्य *tātachya*. A list of the verbs undergoing this change is given in my 'Vollständige Grammatik,' § 154, 2, 2

§ 51 ALPHABETICAL LIST OF ANOMALOUS FREQUENTATIVES

अटाद् अटाव्		freq of अट् 'to roam
अटाय or Vedic अनाय		" " अट् 'to go'
अमा (अमाय)		" " अम् 'to persuade and to eat
अपोनु अपोनुय		" " अम् 'to eat
अनिकद्	Vedic	" " अम् 'to roar
अनीक (अनीकय)		" " अम् 'to sound
अनीकम् अनीकय		" " अम् 'to go'
अरिठ	Vedic	" " अट् 'to make
अरीठय्	Vedic	" " अट् 'to draw
अरु अरुय (also regularly अरु अरुय)		" " अरु 'to cry
अनिम् or अनीम्	Vedic	" " अम् 'to go
अनिधम्	Vedic	" " अम् 'to strike
अयुद् अयुय		" " अट् 'to go
अनियद्	Vedic	" " अम् 'to shine
अनियद्	Vedic	" " अम् 'to jump
अनीम् अनीम्		" " अम् 'to jump
आकम्	Vedic	" " अम् 'to live'
आपाय (also regularly अपाय)	second	" " अम् 'to dig
अकीय	second	" " आप् 'to worship.
अग्रम् अग्रय		" " अग् 'to mutmur (prayer)'
अग्रम् अग्रय		" " अग् 'to grasp
अरीमुद्	second	" " अग् 'to take
अरुम्	Vedic	" " अग् 'to convey
अयुम्	Vedic	" " अग् 'to swallow
आनाय (also regularly अनाय)	second	" " अम् 'to bring forth.'
अगिम्	second	" " अग् 'to swallow
अगीय	second	" " अग् 'to go, and अ 'to sing'
अग्रीय	second	" " अग् 'to strike'

જેઘ્રીય .	second freq of	મ્રા	‘to smell’
જેઘીય	second	„ „ વ્ય	‘to overpower,’ etc, વ્યો ‘to re- strain,’ and જિ ‘to overpower’
જેહીય	second	„ „ હા	‘to go’ and ‘to abandon’
જોઝુ જોઝય	„	„ ઙે	‘to call’
તરિતૃ and તર્તૃ	Vedic	„ „ તૃ	‘to pass over’
તવીતૃ	Vedic	„ „ તુ	‘to be powerful’
તેષીય	second	„ „ સ્થા	‘to stand’
દનીષ્વસ દનીષ્વસ્ય	„	„ ષ્વસ	‘to fall to pieces’
દદમ્ દદમ્	„	„ દમ્	‘to bite’
દદૃ	Vedic	„ „ દૃ	‘to burst’
દવિચુત દવિચુત્ય	Vedic	„ „ ચુત	‘to shine’
દવિધુ	Vedic	„ „ ધુ	‘to shake’
દાધૃ	Vedic	„ „ ધૃ	‘to bear.’
દેદીય	second	„ „ દા	‘to give,’ દે ‘to protect,’ and દો ‘to cut’
દેચુત દેચુત્ય	„	„ ચુત	‘to shine’
દેધીય	second	„ „ ધા	‘to put,’ and ધે ‘to drink’
દેધ્મીય	second	„ „ ધ્મા	‘to blow’
નમ્નમ્	Vedic	„ „ નમ્	‘to bow to’
નવીનુ	Vedic	„ „ નુ	‘to praise’
પળીપાળ્	Vedic	„ „ પાળ્	‘to go’
પનિપન્	Vedic	„ „ પન્	‘to be praise- worthy.’
પનીપત્ પનીપત્ય	„	„ પત્	‘to fall’
પનીપદ્ પનીપદ્ય	„	„ પદ્	‘to go’
પંકુલ્ પંકુલ્ય	„	„ પાલ્	‘to burst’

परीपुष्य	second freq of प्रष्ट् 'to ask.
पापत्	Vedic " " पत् 'to fall
पिपी	" " प्यात् 'to be exuberant.'
पेपीथ	second " " पा 'to drink, and प्यात् 'to be exuberant
ब्रध्	Vedic " " ब्रध् 'to blind
बनीधन् बनीधन्	" " भन् 'to fall
यनीधन् बनीधन्	" " भन् 'to fall
धमध् बमध्	" " भध् 'to break
वरीभु ॥	second " " भध् 'to fry
भरिभु	Vedic " " भु 'to bear
मेभीथ	second " " मा 'to mete and to sound, and मे 'to batter
धम्यम्	Vedic " " धम् 'to restrain'
रारम्	Vedic " " रम् 'to rest
वनीवस्य वनीवस्य	" " वस्य 'to go.
वरीवृष्य	second " " वस्य 'to tear
वेविथ	second " " वष्य 'to surround
वेवी वेवीथ	" " वे 'to cut
शेथप् शेथप्	" " शप् 'to excrete
शामथ	second " " शी 'to lie down
शेगिथ	second " " शास् 'to teach
गीगु गीगुथ	" " शि 'to swell.
भनिपन्	Vedic " " भन् 'to obtain
भनिपन्	Vedic " " स्नन् 'to sound
सनीधन् सनीधन्	" " धन् 'to fall.
सासाय (also regularly संसन्ध)	second " " सन् 'to obtain
सेपीथ	second " " से 'to waste and सी 'to destroy
सेसिन्ध	second " " स्मन् 'to sound
सीपुथ	second " " स्वप् 'to sleep'

2. DESIDERATIVE

§ 52 The desiderative form indicates that the agent wishes to perform the action or be in the condition which the verb implies, from which it is derived. Any verb, whether primitive or derivative, except a desiderative, admits of this modification

§ 53 The desiderative is formed by the reduplication of the base and by adding the affix स *sa*, which is changed to श *sha* where § 17 applies. Thus from चिप् *kship*, 'to throw,' is formed चिचिप् *chi-kship-sa*, but from भू *bhū*, 'to be,' वृभूष *bu-bhū-sha*

§ 54 The rules for the reduplication differ in the following points from those given in §§ 42-47

I In the reduplicated syllable इ *i* is substituted for radical अ *a*, आ *ā*, ऊ *u*, and लृ *l*, e.g. शप् *ṣap*, 'to execrate,' शिशप् *ṣi-ṣap-sa*, या *yā*, 'to go,' यियस *yi-yā-sa*, वृत् *vrit*, 'to be,' विवृत् *vi-vrit-sa*, क्लृप् *kḷip*, 'to be able,' चिक्लृप् *chi-kḷip-sa*

Exceptions 1 When the अ *a* or आ *ā* of the base has been produced by a change of उ *u* and is preceded by any consonant except ज् *j*, a labial (प् *p*, फ् *ph*, ब् *b*, भ् *bh*, म् *m*), or a semivowel, it is represented by उ *u* in the syllable of reduplication, for instance, नावय *nāvaya*, the causal of नु *nu*, 'to praise,' where the आ *ā* is produced by the change of उ *u* to आव् *āv* (§ 59, 2), makes नुनावयिष *nu-nāvay-isha*, but पावय *pāvaya*, although the आ *ā* has the same origin (causal of पू *pū*, 'to purify'), makes पिपावयिष *pi-pāvay-isha*, because it is preceded by a labial

2 The अ *a* or आ *ā* of a desiderative from च्यु *chyu*, 'to move,' द्रु *dru*, 'to run,' प्रु *pru*, and लु *phu*, 'to go,' श्रु *ṣru*, 'to hear,' स्नु *smu* and स्रु *sru*, 'to flow,' is optionally represented by उ *u* or इ *i*, e.g. चिच्यावयिष *chi-chyāvay-isha*, or चुच्यावयिष *chu-chyāvay-isha*, desiderative of the causal of च्यु *chyu*

II When the verb begins with a vowel or diphthong, and ends in a single consonant or a combination of consonants, the first part of which is any other consonant than र् *r* or a nasal, the

first consonant following the vowel or diphthong is reduplicated with *इ i*, inserted after the reduplicated letter, e.g. *अप ar* 'to pervade,' forms *अभिषिप a-bhi-shi-pa*; *अभ् abhr*, 'to go,' *अभिषिप a-bhihr-i-sha*

When the beginning vowel or diphthong is followed by a compound consonant, the first part of which is a na. al or *र r* the second element is reduplicated with inserted *इ i* e.g. *अर्च arch*, 'to worship' *अभिषिप ar-chi-h-i-sha*; *इन्ध indh*, 'to kindle,' *इन्दिषिप in-dih-i-sha*

§ 55. When the affix is to be added to a derivative verb or to a primitive verb ending in a consonant, the vowel *इ i* is inserted between the verb and the affix which, according to § 17, 53, is changed to *य sha*; if the derivative verb ends in a vowel, it is rejected, e.g. *बोधय bodhaya* (causal of *बुध् budh* 'to know') makes *बुधोपधिप bu-bodhay-i-sha*, *अपृ ण्नाथ*, 'to slay,' *अभिषिप ण्नाथ i-sha*

After a primitive verb with final *अर ri*, *इ i* or *ई i* may be optionally inserted: if the insertion takes place *अर ri* is changed to *अर ar*; if not, to *इर ir* or *छर ir* (see § 50, II 2), e.g. *भृत्ति*, 'to hurt,' makes *अभिषिप छि-च्छर i-sha* or *अभिषिप छि-छर i-sha* or *अभिषिप छि-छर i-sha*

Exception There are some verbs ending in *क k*, *च ch* *ज j*, *ट t* *ड d*, *ध dh*, *न n*, *प p* *भ bh*, *म m* *र r* *य sh* *स s*, and *ह h* which either must or may add the affix without insertion of *इ i*. They are enumerated in my *Kurze Grammatik*, § 110, II; e.g. *तप tap*, 'to burn' makes *अभिषिप ति-तप-sha*; *अपृ त्रप* 'to be ashamed' *अभिषिप ति-त्रप-sha* or *अभिषिप ति-त्रप-i-sha*. Besides the insertion of *इ i* is optional in verbs ending in *इ i*, e.g. *दिष् दि* (cf § 50, I and II 10)

§ 56. The verb from which the desiderative is derived is subject to the following changes:—

I When *इ i* or *ई i* is inserted before the affix, a final *अर ri* is changed to *अर ar* (cf § 55) and an initial or medial *इ i* followed

by a single radical consonant to ए *e*, उ *u* to ओ *o*, ऋ *r* to अर *ar*,
 ल *l* to अल् *al*,¹ e g.

तृ *trī*, 'to cross,' becomes तितरिष *titar-i-sha*, तितरीष
titar-ī-sha (§ 55)

दिव *div*, 'to play' (§ 55, Exc) ,, दिदेविष *didev-i-sha*
 उख् *ukh*, 'to go,' ,, ओचिखिष *ochikh-i-sha* (§ 54, II)
 चृत् *chrit*, 'to connect,' ,, चिचर्तिष *chichart-i-sha*.

Exc 1 There are many verbs which are not subject to these changes, they are enumerated in my 'Kurze Grammatik,' p 53, e g कुच् *kuch*, 'to be crooked,' makes चुकुचिष *chu-kuch-i-sha* Medial इ *i* and उ *u* are optionally changed, for instance, क्लिद् *klid*, 'to become wet,' makes चिक्लिदिष *chu-klid-i-sha* or चिक्लेदिष *chu-kled-i-sha*

2 A final अ *a* is rejected (cf § 55)

3 The final य *ya* of the second frequentative, if preceded by a consonant, is rejected, e g बेभिद्य *bebhdya* (second freq of भिद् *bhd*, 'to split'), makes बेभिदिष *bebhd-i-sha* In denominatives ending in य *ya*, preceded by a consonant, the rejection is optional, e g नमस्य *namasya*, 'to honour' (§ 62, III), makes निनमस्यिष *ninamasy-i-sha* or निनमसिष *ninamas-i-sha*

II When स *sa* or ष *sha* (§ 53) is added without the insertion of इ *i*

1 Final इ *i* and उ *u* are lengthened, e g शि ङ्, 'to sharpen,' शिशिष *ṣiṣṭī-sha*

2 Final ऋ *r* and final or medial ॠ *rī* are changed to ई *ī*, or when preceded by a labial (प् *p*, फ् *ph*, ब् *b*, भ् *bh*, म् *m*) or व् *v*,

¹ This change is generally called *guna* A long or short radical *i*, *u*, *r*, is generally gunated if final, short *i*, *u*, *r*, *l*, if followed by one radical consonant, e g *bobhā* (frequentative of *bhā*) with *mi* becomes *bobho-mi*, *bebhd* (freq of *bhd*) *bebhed-mi*, but *memīl* (freq of *mīl*) *memīl-mi*, *tarītrimp* (freq of *trimp*) *tarītrimp-mi* The *guna e* becomes before vowels *ay*, and *o av*, e g *sidh* with *a* becomes *sedha*, but *ji* with *a* is changed instead of *je-a* to *jay-a*, and *bhā* instead of *bho-a* to *bhav-a*

to કર *kr*, e.g. કર *kr*, 'to do' ચિત્તોર્ય *chi-kṛ-sha*, ત્રુ *tr*, to cross, તિત્તોર્ય *ti-tṛ-sha*, સ્મૃ *smṛ*, to recollect, સુસ્મૃ *su-smṛ-sha*, યુદ્ધ *stṛh*, to hurt, તિસ્ત્તોર્ય *ti-stṛh-sha* (cf 4)

3 A final *ए* *e*, *ऐ* *ai*, or *ओ* *o* is changed to *आ* *ā* (cf § 49), e.g. યો *yo* 'to sharpen,' યિયાસ *yi-yā-sa*

4. Final *च* *ch*, *क* *k*, *ख* *kh*, and *ह* *h* are changed to *क* *k*, as *पच* *pach*, 'to cook,' *पिपच* *pi-pak-sha* (cf § 17)

5 Final *द* *d* and *ध* *dh*, to *त* *t*, as *भिद* *bhid*, 'to split,' *बिभित* *bi-bhit-sa* (cf 9)

6 Final *न्* *n* and *म्* *m* are changed to Anusvāra — or Anunāsika — e.g. *क्रम* *kram* 'to go' *चिक्रम* *chi-krañ-sa*.

7 Final *भ* *bh* to *प* *p* e.g. *यभ* *yabh*, 'to copulate,' *यिप* *yi-yap-sa*

8. Final *स* *s* to *त* *t*, e.g. *वस* *vas*, to dwell, *विप* *vi-vat-sa*.

9 When a verb ending in *ध* *dh*, *भ* *bh*, or *ह* *h* begins with *ब* *g*, *द* *d*, or *क* *b* these letters are changed to *ब* *g*, *ध* *dh* *भ* *bh*, e.g. *बुध* *budh*, 'to know' *बुभु* *bu-bhut-sa* *दिह* *dih*, 'to smear' *दिधि* *di-dih-sha*.

10 Final *व* *v* is changed to *य* *yā*, e.g. *दिव* *div*, 'to play' *दुद* *du-dyā-sha* (cf § 55)

§ 57 ALPHABETICAL LIST OF ANOMALOUS DESIDERATIVES.

અટિટિય (અતિટિય and regularly

અટિટિય)

desid. of અટ to transact.

અટિટિય (regularly અટિટિય)

" " અટ 'to attach

અરિરિય

" " અર 'to go.'

રેસ

" " આપ to attain

રેસ (also regularly અરિરિય)

" " અપ to prosper

રેયિય

" ર and ર 'to go

અર્ણય

" અર્ણ to cover

ચિત્તમિય (also regularly ચિત્તમિય)

" " આમય (Xth conj. cl. of

અમ § 61) to love.

ચિત્તિય (also regularly ચિત્તિય)

" " ચિ 'to arrange.

जिगांस (also regularly जिगमिष)	desid of गम् 'to go'
जिगलिष	" " गृ 'to swallow'
जिगीष	" " जि 'to overpower' and गा 'to go'
जिघांस	" " हन् 'to strike'
जिघीष	" " हि 'to go'
जिघृष	" " ग्रह् 'to take'
जुहावयिष	" " the causal of ह्वे 'to call,' as if it were हावय (cf § 60)
जुह्व	" " ह्वे 'to call'
ज्ञीप्स (also regularly जिज्ञापयिष or जिज्ञपयिष)	" " ज्ञापय or ज्ञपय, causal of ज्ञा 'to know.'
तित्तांस (also regularly तितनिष)	" " तन् 'to draw'
तितृष	" " तृह् 'to hurt'
दित्स	" " दा 'to give,' दे 'to pro- tect,' or दो 'to cut'
दिदरिद्रास or } दिदरिद्रिष }	" " { दरिद्रा 'to be in dis- tress'
दिदरिष	" " दृ 'to consider.'
दिव्युतिष or } दिव्योतिष }	" " द्युत् 'to shine'
दिधरिष	" " धृ 'to bear'
दिप्स Vedic	" " दम्प् 'to hurt'
धित्स	" " धा 'to put,' or धे 'to drink'
धिप्स or धीप्स	" " दम्प् 'to hurt.'
निनञ्च (also regularly निनञ्शिष)	" " नञ् 'to be lost'
निनत्स	" " नह् 'to bind'
पित्स	" " पद् 'to go'
पित्स (also regularly पिपतिष)	" " पत् 'to fall'
पिपविष	" " पू 'to purify'

‘to despise,’ तितिक्ष *titiksha* (vb. *ty*), ‘to bear,’ दीदाम्स *dīdāmsa*, ‘to straighten,’ बीभत्स *bībhatsa* (vb. *bādh*), ‘to loathe,’ मीमाम्स *mīmāmsa* (vb. *man*), ‘to investigate,’ शीशाम्स *śīśāmsa* (cf. vb. *ṣo*, *ṣi*), ‘to sharpen.’ Therefore they are capable of forming desideratives against § 52, but without reduplicating again, conform to § 47, e.g. from जुगुप्स *jugupsa*, जुगुप्सिष *jugups-isha*.

3 CAUSAL

§ 58 The causal implies that a person is caused to do the action, or to be in the condition, which the verb expresses, as in English ‘to fell’ = ‘to cause to fall,’ ‘to lay’ = ‘to cause to lie.’ All verbs, primitive as well as derivative, admit of this modification.

The causal is formed I By adding to the verb the affix अय *aya*, e.g. गम् *gam*, ‘to go,’ गमय *gam-aya*, ‘to cause to go.’

II In many instances by changing the vowel of the base.

Exception from I Verbs ending in आ *á*, ए *e*, ऐ *ai*, or ओ *o*, which must be changed to आ *á* (cf. § 56, II 3), take पय *paya* as affix, e.g. दा *dá*, ‘to give,’ दापय *dá-paya*, ‘to cause to give.’ In some instances the final आ *á* of the base is shortened, e.g. आ *grá* or औ *ṣra*, ‘to cook,’ makes आपय *grá-paya* or अपय *ṣra-paya*.

§ 59 The changes of the vowel of the base mentioned in § 58, II are the following

1 Primitive verbs ending in a single consonant lengthen a preceding अ *a*, for instance पद् *pad*, ‘to go,’ पादय *pád-aya*. There are many exceptions to this rule, almost all verbs ending in म् *m* retain the short अ *a*, as क्लम् *klam*, ‘to be sad,’ क्लमय *klam-aya*. A list of these exceptions is given in my ‘Kurze Grammatik,’ § 130.

2 Final इ *i* and ई *í* are changed to आय् *áy*, उ *u* and ऊ *ú* to आव् *áv*, ऋ *r* and ॠ *rí* to आर् *ár*,¹ e.g. गच्छ *ṣi*, ‘to go,’ गच्छय *ṣi-aya*.

¹ This change is called *Vriddhi*, concerning *i* and *u* it is taught that they are changed first to *ai*, *au*, which become *áy*, *áv*, before the following *a*, as in § 24.

ṛay-aya नी *nī*, 'to lead,' नायय *nay-aya*; यु *plu* 'to move' लायय *plav-aya*; पू *pū* 'to purify,' पायय *par-aya* क *kṛi* 'to make,' and कू *kṛi* 'to throw' कारय *kar-aya*

3 Verbs ending in a single consonant change a preceding *ṛ* : to ए *e*, उ *u* to ओ *o* च *ṛ* to चर *ar*, ब *ṛ* to बभू *al*,¹ ए *ṛ* भिद् *bhid* 'to split' makes भिदय *bhid-aya*; बुध *budh* 'to know' बोधय *bodh-aya*; कृत् *kṛit*, 'to cut' कर्तय *kart-aya*; कृप् *kṛip*, 'to be able,' कल्पय *kalp-aya*

Exc. The *ṛ* before the *y sha* of the desiderative is not changed (cf 5)

4 A medial च *ṛi* becomes ई *ir* ए *ṛ* क्षुह *stṛih* 'to hurt,' क्षीईय *stirh-aya*

5 Verbs ending in च *a* reject that vowel, e.g. बुबोधिष *bubodhiṣa* (desiderative of बुध *budh*) makes बुबोधिषय *bubodhiṣ-aya* (cf 3, Exc.) The final च *ya* of the second frequentative if preceded by a consonant, is rejected, e.g. बेभिष *bebhidya* makes बेभिदय *bebhid-aya* In the case of a denominative ending in च *ya* preceded by a consonant the rejection is optional, e.g. नमस्य *namasya* makes नमस्यय *namasy-aya* or नमसय *namas-aya* (cf § 56, 1 3)

6. Verbs ending in चय *aya* viz., causals, verbs of the tenth conjugational class (§ 61) and denominatives derived by the affix चय *aya* (§ 62, 11) are left unchanged. Thus the causal from पादय *padaya*, causal of पद् *pad* is also पादय *padaya*

§ 60 ALPHABETICAL LIST OF ANOMALOUS CAUSALS.

अयय	causal of अ 'to go
(अधि) आयय	" " (अधि) इ 'to read.
छयय	" छप् 'to pity
लीयय	" " लू 'to sound.
क्रायय	" " क्री 'to buy

चपय	causal of चि 'to decrease'
क्षोपय	" " क्षाय् 'to tremble'
गूहय	" " गूह् 'to conceal'
ग्लपय (also regularly ग्लापय)	" " ग्ले 'to become exhausted'
चापय (also regularly चायय)	" " चि 'to arrange'
क्षायय	" " क्षो 'to cut'
जम्भय	" " जम् 'to gape'
जरय	" " जृ 'to grow old'
जागरय	" " जागृ 'to wake'
जापय	" " जि 'to overpower'
ज्ञपय (also regularly ज्ञापय)	" " ज्ञा 'to know'
दरय	" " दृ 'to burst'
दरिद्रय	" " दरिद्रा 'to be in distress'
दापय	" " दी 'to go to ruin' (or दा 'to give,' दे 'to protect,' दो 'to cut')
दीधय	" " दीधी 'to shine'
दूषय (the regular दोषय only in one signification)	" " दुप् 'to be depraved'
धूणय	" " धू 'to shake'
नरय	" " नृ 'to lead'
पायय	" " पा 'to drink,' and पे 'to dry'
पालय	" " पा 'to protect'
प्रीणय	" " प्री 'to delight'
भर्जय (also regularly भ्रजय)	" " भ्रज् 'to fry'
भापय } (also regularly भायय)	" " भी 'to fear'
भीषय }	
भापय	" " भि 'to throw,' मी 'to hurt,' मा 'to mete,' मे 'to barter'

સમય	causal of સ્મૃ 'to recollect'
સાપય (also regularly સાયય)	„ „ સ્મિ 'to smile'
હિડય	„ „ હેડ્ 'to disregard'
રૂપય	„ „ રૂી 'to be ashamed'
હાયય	„ „ હૈ 'to call'

4 VERBS OF THE TENTH CONJUGATIONAL CLASS.

§ 61 In the collections of roots and in the native grammarians and dictionaries about 150 verbs are marked as belonging to the tenth conjugational class (cf § 69) These verbs, before taking the inflectional terminations or affixes, are dealt with according to the rules for the formation of the causal (§§ 58, 59) Thus ચુર્ *chur*, 'to steal,' which belongs to this class, according to § 58, takes the affix અય *aya*, and, according to § 59, 3, changes its medial उ *u* to ओ *o* The crude form of the verb therefore, properly speaking, is not ચુર્ *chur*, but ચોરય *choraya*, and in fact almost¹ all these verbs, though called primitive, are in reality derivative, partly causals, partly denominatives, formed by the affix અય *aya* (§ 62, II) For instance, the verb યન્ત્ *yanti*, 'to restrain,' or properly યન્ત્રય *yantraya*, is derived from યન્ત્ર *yantra*, a subst., 'restraining, restraint'

As they follow strictly the rules for the formation of the causal, it will suffice to give a few examples ભલ્ *bhal*, 'to describe,' makes, according to § 59, 1, માલય *bhāl-aya*, સ્લિષ્ *ḥlish*, 'to ad-here,' according to § 59, સ્લેષય *ḥlesh-aya*, કૃત્ *krīt*, 'to glorify,' according to § 59, 4, કોર્તય *krīt-aya*

Exc There is a small number of verbs belonging to this class, which do not alter the medial vowel of the base They are given in my 'Kurze Grammatik,' § 134, and in my 'Vollständige Grammatik,' § 208

¹ Some may have been produced by the influence of the Prākṛit (cf Lassen, Inst. Ling. Pracr. p. 339, § 120, 3)

Observe : Some verbs of this class optionally take the affix **आपय** *apaya*, e.g. **अर्थ** *arth*, 'to ask,' may become **अर्थय** *arth-aya* or **अर्थापय** *arth-apaya*. For the list of these exceptions see my 'Vollständige Grammatik,' § 209.

II DENOMINATIVES.

§ 62. There are five classes of Denominatives :—

I The first class comprises those which are formed by simply adding the inflectional formations to the noun according to the rules which will be given afterward. *cf* e.g. § 71 II 4. Thus **कृष्ण** *kṛishna*, = proper name may, without undergoing any change, be used as the crude form of a verb, in the sense of 'to treat somebody as if he was *kṛishna*.'

II The second class consists of those which add the affix **अय** *aya* to the noun and change its final vowel agreeably to § 59 2, e.g. **खी** *crī* 'happiness,' makes **खाय** *cray-aya*. Many nouns must or may optionally take **आपय** *apaya* instead of **अय** *aya* e.g. from **सत्य** *satya* 'truth,' **सत्यापय** *satya-paya* 'to tell the truth.' For many special rules see my 'Vollständige Grammatik' §§ 213-223.

III The denominatives of the third class subjoin **य** *ya* to the noun, as **नमस्** *namas* 'veneration,' **नमस्य** *namas-ya* 'to venerate'; **तपस्** *tapas*, 'penance,' **तपस्य** *tapas-ya* 'to do penance.'

A final **अ** *a*, **इ** *i*, or **उ** *u* of the noun is made long, as **पुत्र** *putra* 'a son,' **पुत्राय** *putrā ya*, 'to wish for a son'; **कवि** *kavi*, 'a poet,' **कवीय** *kavī ya* **विष्णु** *viṣṇu* a proper name, **विष्णुय** *viṣṇu-ya*. But if the denominative takes the terminations of the first form of the active voice (called *Parasmaipada*, § 64) **आ** *ā* before **य** *ya* is changed to **ई** *ī*, e.g. **पुत्रीयति** *putrī ya ti* 3^d pers. sing. pres. of the *Parasmaipada*.

A final **अ** *a* is changed to **री** *rī*, e.g. **मातृ** *matrī* 'mother' **मात्रीय** *matrī-ya*.

A final **ओ** *o* is changed to **अव** *av*, and **औ** *au* to **आव** *āu*, e.g. **गो** *go*, 'a cow,' **गवय** *gav-ya*, 'to wish for a cow,' **नौ** *nav*, 'a ship,'

नाव्य *nāv-ya*. For further details see my 'Kurze Grammatik,' § 140, and 'Vollständige Grammatik,' §§ 224-232 and 234.

IV. The denominatives of the fourth class add the affix *स्य* *sya* or *अस्य* *asya*, before the latter a final *अ* *a* is dropped, इ *i* and ई *ī* are changed to य् *y*, उ *u* and ऊ *ū* to व् *v*, ऋ *ṛ* to र् *r*, e g मधु *madhu*, 'honey,' मधुस्य *madhu-sya* or मध्वस्य *madhv-asya*, 'to long after honey,' क्षीर *kshīra*, 'milk,' क्षीरस्य *kshīr-asya* 'to long after milk'

V Those of the fifth class compound the noun with काम्य *kāmya*, e g पुत्रकाम्य *putra-kāmya*, 'to wish for a son'

SECTION II—INFLEXION OF THE VERB CONJUGATION

§ 63 The verb has an active and a passive voice We shall first treat of the active.

I. ACTIVE VOICE

§ 64 The active voice in Sanskrit, as in Greek, has two forms, the one, which is called *Parasmaipada*, corresponds to the Greek active, and implies that the action of the verb tends to another person or thing than the agent (transitive or objective) the other, *Ātmanepada*, corresponds to the Greek middle voice and expresses that the action of the verb is confined to the agent (subjective).

§ 65 The use of the two forms of the active is regulated by the following rules

1 The active verb is generally conjugated in the *Parasmaipada*. But if two or more agents mutually affect each other by doing the same action, or do the same action by turns, the verb is conjugated in the *Ātmanepada*

2 Causals (§ 58-60) take the termination of the *Ātmanepada*, when they are reflexive. Thus रोहय *rohaya*, 'to cause to mount,' is generally conjugated in the *Parasmaipada*, but when it is used

in the sense of 'to cause one self to be mounted' the *Ātmanepada* is used, e.g. गजो रोहयति *gajo rohaya-te* the elephant causes him self to be mounted'

3 All the verbs ending in अय *aya* viz., the causals (§ 52-50) the verbs of the tenth conjugational class (§ 61), and the denominatives formed according to § 63, II., are conjugated in the *Ātmanepada*, when the agent performs the action for himself. This rule also applies to some primitive verbs e.g. यजति *yajati* 3rd pers. sing. pres. *Para maip.*, he offers a sacrifice यजते *yajate* 3rd pers. sing. pres. *Ātmanep.*, he offers a sacrifice for him self from the verb यज् *yaj* to sacrifice.

4 There are some primitive verbs which are conjugated in the *Ātmanepada* only e.g. शिथिली *shithilī* to lie down.

5 The frequentatives of the second form and some denominatives, likewise take the termination of the *Ātmanepada* only.

6. The desiderative with very few exception is conjugated in the same form in which its base is conjugated.

§ 66. In the Dictionaries these differences, as far as they regard the primitive verbs, are indicated in the following manner:—A verb with the mark *Par* (*Para maipada*) follows § 63 I; a verb with *Par Ātm* (*Para maipada* and *Ātmanepada*) follows § 63 II and the second part of the rule given in § 63 I; a verb marked with *Ātm.* (*Ātmanepada*) follows § 63 4.

TENSES AND MOODS

§ 67 The conjugation of the verb comprises ten forms, partly tenses partly moods which we shall arrange in the following order:—

- | | |
|--------------|----------------|
| 1 Present, | 6. Aorist |
| 2 Imperfect | 7 Future I |
| 3 Imperative | 8 Future II |
| 4 Potential | 9 Conditional |
| 5 Perfect, | 10. Precative. |

CONJUGATION OF THE FIRST FOUR VERBAL FORMS.

§ 68 The terminations of the first four forms, viz present, imperfect, imperative, and potential, are very seldom attached immediately to the crude form of a primitive verb. In most cases they are added to special inflective bases derived from the crude form. The terminations of the last six forms, on the contrary, are generally attached immediately to the crude form.

§ 69 The class of verbs which receive the affixes of the first four forms immediately, together with eight classes which add eight different conjugational characteristics before those affixes, and finally the so-called tenth conjugational class (for which see § 61), constitute the ten classes of conjugation under which the Hindu Grammarians have arranged the *dhātus* (§ 38), i.e. the verbs of the Sanskrit language, which they take for primitive ones.

§ 70 These ten classes are again distributed into two, called the two conjugations, the first of which comprises by far the greater part of the primitive verbs (about 1340), the verbs of the tenth conjugational class (about 150) and all the derivative verbs, except the first form of the frequentative. The second consists of about 230 primitive verbs and the frequentatives of the first form.

In the Dictionaries the conjugational classes are indicated by numbers added to the verbs. Where the conjugations are marked likewise, the Roman number refers to the conjugation and the Arabic to the class.

§ 71 The FIRST CONJUGATION comprises

I Three classes of primitive verbs (§§ 38, 69), viz, the first, fourth, and sixth, and besides the tenth conjugational class (§ 61)

1 The verbs of the first class form their special base, to which the terminations of the first four forms are attached, by adding अ *a* to the root and subjecting the radical vowel to different

changes. A final radical इ i or ए e becomes अय ay; उ u छ i, or ओ o becomes अव av; अ ri or अ ri becomes अर ar; ऐ ai becomes आय ay. Verbs ending in a single consonant change a preceding इ i to ए e उ u to ओ o, अ ri to अर ar (guna) e.g. जि ji, to conquer, makes जय jay-a; नी ni, 'to lead,' नय nay-a; दे de, to protect, दय day-a; च्यु chyū to move, चय chyar-a; भू bhū 'to become,' भव bhar-a; ज्यो jyo 'to restrain, ज्वय jyaw-a; हृ hri, to take,' हर har-a; गृ gri, to pass over, तर tar-a; ग्लि gli, 'to wane,' ग्लाय glay-a; सिध् sidh, 'to go' सिध sedh-a; बुध् budh, to know' बोध bodh-a; वृत् vrit to be, वर्त var-t-a.

The last radical vowel or its substitute has the accent (acute) अय áya, सिध् sédha

2. The fourth class adds य ya to the crude form of the verb as बध् nah to bind,' बध् nah-ya. The last radical vowel has the acute, बध् náhya

3 The sixth class adds an accented अ a e.g. तुद् tud 'to strike,' makes तुद् tud-á. A final radical vowel इ i or ई i is changed to इय iy e.g. रि ri 'to go' makes रिय riy-á; in the same position उ u or छ i becomes उव uv e.g. नु nu or नू ni 'to praise,' नुव nuv-á. a final अ ri is changed to रिय riy e.g. मृ mri, 'to die,' म्रिय mriy-á. a final अ ri to इर ir e.g. कृ kri 'to throw' किर kir-á. When the accented अ a is dropped before or combined with, a following vowel, the accent passes over to the latter

4. Of the tenth class we have treated in § 61. The form there given is left unchanged: the accent falls on the अ a which precedes the य ya e.g. चोर्ये chardya to steal

II. The first Conjugation comprises secondly all the derivative verbs, except the frequentatives of the first form, viz. —

1 The derivative verbs ending in अय aya, viz. the causals (§ 58-60) and the denominatives in अय aya (§ 62, II)

2 The desideratives (§ 52-57)

3. The frequentatives of the second form (in य ya, § 40-51),

the denomnatives in य *ya* (§ 62, III -V), and the verbs in आय *āya*, ईय *īya* (enumerated in my 'Kurze Grammatik,' § 168, 6, 6, and in my 'Vollständige Grammatik,' § 211, and quoted further on in the alphabetical list of anomalous bases, § 81)

These three classes do not undergo any further changes, those ending in अय *aya* (No 1) accent the penultimate, e.g. बोधय *bodháya* (causal of बुध् *budh*), श्वेतय *śvetáya*, 'to be mounted on a white horse' (derived from श्वेत *śveta*, 'white'), the desiderative has the accent on the first syllable, e.g. चिचिष्य *chíchishpsa* (desiderative from चिप् *lship*, 'to throw'), those ending in य *ya* (No 3) have the accent on the final य *ya*, e.g. वेभिद्य *bebhidýa* (frequentative from भिद् *bhid*, 'to split'), तपस्य *tapasyá* (denominative from तपस् *tapas*, 'penance'), पुत्राय *putráyá* (from पुत्र *putra*, 'a son'), मधुस्य *madhusyá* (from मधु *madhu*, 'honey'), पुत्रकाम्य *putrahámyá* (from पुत्र *putra*, cf § 62, III IV. V), and धूपाय *dhūpáyá* (from धूप *dhūp*, 'to fumigate')

4 The denomnatives without affix (cf § 62, I) These add अ *a* before which a final अ *a* of the noun is dropped, and change their last vowel according to § 71, I. 1, e.g. कृष्ण *kṛṣṇa* remains *kṛṣhna*, but पितृ *pitṛi* becomes पितर *pitára*. The accent is on the last vowel of the base

§ 72 It appears from the rules given in the last paragraph, that all the special bases of the verbs which belong to the first conjugation terminate in अ *a*

The Hindu grammarians, however, state that one primitive verb of the first conjugational class ending in आ *ā*, forms, by combining this vowel with the conjugational characteristic अ *a*, a special base ending in आ *ā*. It is likewise allowed to derive denomnatives without affix from words ending in आ *ā*, the final आ *ā* of which, combined with the conjugational characteristic, remains आ *ā*

But as I never have met with such forms in the course of my reading, nor have found those statements supported by quotations

मा *mā*, followed by स्मा *smā*, rejects the augment and takes the signification of an imperative. In the Veda it is dropped also in many other instances. The accent then falls on the same vowel as in the present.

2 The following terminations are subjoined to the base

In the Parasmaipada			In the Âtmanepada		
SINGULAR	DUAL	PLURAL	SINGULAR	DUAL	PLURAL
1 अम् <i>am</i>	व <i>va</i>	म <i>ma</i>	इ <i>i</i>	वहि <i>vahi</i>	महि <i>mahi</i>
2 स् <i>s</i>	तम् <i>tam</i>	त <i>ta</i>	थास् <i>thās</i>	आथाम् <i>āthām</i>	ध्वम् <i>dhvam</i>
3 त् <i>t</i>	ताम् <i>tām</i>	अन् <i>an</i>	त <i>ta</i>	आताम् <i>ātām</i>	अन्त <i>anta</i>

§ 75 The IMPERATIVE is formed by affixing the following terminations to the base

In the Parasmaipada			In the Âtmanepada		
SINGULAR	DUAL	PLURAL	SINGULAR	DUAL	PLURAL
1 आनि <i>āni</i>	आव <i>āva</i>	आम <i>āma</i>	ऐ <i>ai</i>	आवहे <i>āvahai</i>	आमहे <i>āmahai</i>
2 no termination,	तम् <i>tam</i>	त <i>ta</i> , or	स्व <i>sva</i>	आथाम् <i>āthām</i>	ध्वम् <i>dhvam</i>
	or तात् <i>tāt</i>	तात् <i>tāt</i>			
3 तु <i>tu</i> , or तात् <i>tāt</i>	ताम् <i>tām</i>	अन्तु <i>antu</i>	ताम् <i>tām</i>	आताम् <i>ātām</i>	अन्ताम् <i>antām</i>

§ 76 The original terminations of the POTENTIAL are.

In the Parasmaipada			In the Âtmanepada		
SINGULAR	DUAL	PLURAL	SINGULAR	DUAL	PLURAL
1 याम् <i>yām</i>	याव <i>yāva</i>	याम <i>yāma</i>	ईय <i>īya</i>	ईवहि <i>īvahi</i>	ईमहि <i>īmahi</i>
2 यास् <i>yās</i>	यातम् <i>yātām</i>	यात <i>yāta</i>	ईयास् <i>īthās</i>	ईयाथाम् <i>īyāthām</i>	ईध्वम् <i>īdhvam</i>
3 यात् <i>yāt</i>	याताम् <i>yātām</i>	युस् <i>yus</i>	ईत <i>īta</i>	ईयाताम् <i>īyātām</i>	ईरन् <i>īran</i>

§ 77 But as the initial या *yā* and ई *ī* of these affixes combine with the final अ *a* of the base to ए *e*, and in the first person singular and the third person plural of the Parasmaipada anomalous changes take place, the potential of the first conjugation ends in the following terminations, before which the final अ *a* of the base is rejected

In the Parasmaipada.			In the Âtmanepada		
SINGULAR	DUAL	PLURAL	SINGULAR	DUAL	PLURAL
1 एयम् <i>eyam</i>	एव <i>eva</i>	एम <i>ema</i>	एय <i>eya</i>	एवहि <i>evahi</i>	एमहि <i>emahi</i>
2 एस् <i>es</i>	एतम् <i>etam</i>	एत <i>eta</i>	एथास् <i>ethās</i>	एयाथाम् <i>eyāthām</i>	एध्वम् <i>edhvam</i>
3 ऐत् <i>et</i>	एताम् <i>etām</i>	एयुस् <i>eyus</i>	एत <i>eta</i>	एयाताम् <i>eyātām</i>	एरन् <i>eran</i>

Observation In the Veda *ya na* is often added to the *ya* *tha* and *ta* of the second person plural Parasmaipada.

§ 78 Before these terminations the final *ya* of the base undergoes the following changes —

1 It is lengthened when followed by a termination beginning with *ya*, or *m* e.g. बोध + मि *bódha + mi*, 1st pers sing. pres Par., or + वस् *vas*, 1st pers. dual pres Par becomes बोधामि *bodhami* बोधावस् *bódhavas*

2 It is dropped before any termination beginning with a vowel or diphthong e.g. अबोध + अम् *abodha + am* becomes अबोधम् *abodham* first sing imperf Par

Exception to rule 2. With the *ya* of the first person singular of the imperfect *Ātmanepada* and with the *ya* of the second and third persons dual of the present imperfect and imperative *Ātm* it coalesces to *ya* e, e.g. अबोध + इ *abodha + i* becomes अबोधि *abodhi*, बोध + आथे *bódha + athe* (2^d du. pres. *Ātmanep.*) बोधथे *bódhethe*

§ 79 In forming the special bases the general phonetic rules, § 14 18, must be remembered, e.g. कूर्द *kurd* 1 1 to play according to § 18 makes कूर्दे *kūrda*, दिव् *dir* 1 4 दीय *dīya*

§ 80 PARADIGMS OF THE FIRST CONJUGATION

1 Of the first class: बुध् *budh* 'to know' special base बोध *bódha*

PRESENT					
Parasmaipada.			Ātmanepada.		
बोधामि	बोधावस्	बोधामस्	बोधि	बोधावथे	बोधामथे
<i>bódhami</i>	<i>bódhavas</i>	<i>bódhamas</i>	<i>bódhe</i>	<i>bódhathas</i>	<i>bódhamas</i>
I know	We (2) know	We know	I know etc., as in the Parasmaipada.		
बोधसि	बोधयस्	बोधथ	बोधसे	बोधथे	बोधथे
<i>bódhasi</i>	<i>bódhayas</i>	<i>bódhathe</i>	<i>bódhasse</i>	<i>bódhathe</i>	<i>bódhathe</i>
Thou knowest	You two know	You know			
बोधति	बोधतस्	बोधन्ति	बोधते	बोधति	बोधन्ते
<i>bódhati</i>	<i>bódhats</i>	<i>bódhanti</i>	<i>bódhate</i>	<i>bódhati</i>	<i>bódhanti</i>
He knows	They two know	They know			

Parasmaipada.		IMPERFECT		Âtmanepada	
अवोधम्	अवोधाव	अवोधाम	अवोधि	अवोधावहि	अवोधामहि
<i>abodham</i>	<i>abodhava</i>	<i>abodhāma</i>	<i>abodhe</i>	<i>abodhāvahi</i>	<i>abodhamahi</i>
I knew			I knew		
अवोधस्	अवोधतम्	अवोधत	अवोधथास्	अवोधेथाम्	अवोधेष्वम्
<i>abodhas</i>	<i>abodhatam</i>	<i>abodhata</i>	<i>abodhathās</i>	<i>abodhethām</i>	<i>abodhadhām</i>
अवोधत्	अवोधताम्	अवोधन्	अवोधत	अवोधेताम्	अवोधन्त
<i>abodhat</i>	<i>abodhatām</i>	<i>abodhan</i>	<i>abodhata</i>	<i>abodhetum</i>	<i>abodhanta</i>

IMPERATIVE

वोधानि <i>bōdhāni</i> May I know	वोधाव <i>bodhāva</i>	वोधाम <i>bodhāma</i>	वोधि <i>bodhaḥ</i>	वोधावहि <i>bodhāvahi</i>	वोधामहि <i>bodhamahi</i>
वोधि or <i>bodha</i>	वोधतम् <i>bodhatam</i>	वोधत or <i>bōdhata</i>	वोधस् <i>bodhasva</i>	वोधेथाम् <i>bodhethum</i>	वोधेष्वम् <i>bodhadhram</i>
वोधतात् <i>bōdhatāt</i>	वोधताम् <i>bōdhatām</i>	वोधन्तु <i>bōdhanthu</i>	वोधताम् <i>bodhatām</i>	वोधेताम् <i>bodhetām</i>	वोधन्ताम् <i>bodhantām</i>
वोधतात् <i>bodhatāt</i>					

POTENTIAL

वोधेयम् <i>bōdheyam</i> I may, or I might know	वोधेव <i>bōdheva</i>	वोधेम <i>bōdHEMA</i>	वोधेय <i>bodheya</i>	वोधेवहि <i>bōdhevahi</i>	वोधेमहि <i>bodhemahi</i>
वोधेस् <i>bōdhes</i>	वोधेतम् <i>bōdhetam</i>	वोधेत <i>bōdhetā</i>	वोधेथास् <i>bōdhetthās</i>	वोधेथायाम् <i>bōdheyāthām</i>	वोधेष्वा <i>bodhedvām</i>
वोधेत् <i>bōdhet</i>	वोधेताम् <i>bōdhetām</i>	वोधेयुस् <i>bōdheyus</i>	वोधेत <i>bōdhetā</i>	वोधेयाताम् <i>bōdheyātum</i>	वोधेरन् <i>bōdheran</i>

In the same way are inflected e.g. जि *ji*, 'to overpower,' special base जय *jāya*, 1st sing pres Par जयामि *jāyāmi*, etc, भू *bhū*, 'to become,' special base भव *bhāva*, 1st sing pres Par भवामि *bhāvāmi*, etc, गृ *gṛ*, 'to go,' special base सर *sāra*, 1st sing pres Par सरामि *sārāmi*, etc, धे *dhe*, 'to drink,' special base धय *dhāya*, 1st sing pres Par धयामि *dhāyāmi*, etc, दै *dar*, 'to purify,' special base दाय *dāya*, 1st sing pres Par दायामि *dāyāmi*, etc, ज्यो *jyo*, Âtm 'to restrain,' special base ज्यव *jyāva*, 1st sing pres Âtm ज्यवे *jyāve*, etc, गद् *gad*, 'to speak,' special base गद *gāda*, 1st sing pres. Par गदामि *gādāmi*, चित् *chit*, 'to think,' special base चेत *chēta*, 1st sing pres Par चेतामि *chētāmi*, etc

2. Fourth class: बध् *nah* to bind, special base बध्य *ndhya*

PRESENT

Para mulpada

Ātmanepada.

बध्यामि	बध्यावस्	बध्यामस्	बध्ये	बध्यावहि	बध्यामहि
<i>ndhyāmi</i>	<i>ndhyāvā</i>	<i>ndhyāmas</i>	<i>ndhya</i>	<i>ndhyāvāhi</i>	<i>ndhyāmahe</i>
बध्यसे	बध्यस्व	बध्यथ	बध्यसे	बध्येथ	बध्यध्वे
<i>ndhyase</i>	<i>ndhyasva</i>	<i>ndhyatha</i>	<i>ndhyase</i>	<i>ndhyetha</i>	<i>ndhyadhve</i>
बध्यते	बध्यतस्	बध्यन्ति	बध्यते	बध्यते	बध्यन्ते
<i>ndhyate</i>	<i>ndhyat</i>	<i>ndhyanti</i>	<i>ndhyate</i>	<i>ndhyat</i>	<i>ndhyante</i>

IMPERATIVE

बध्यास्व	बध्याव	बध्याम	बध्ये	बध्यावहि	बध्यामहि
<i>ndhyasva</i>	<i>ndhyāva</i>	<i>ndhyāma</i>	<i>ndhya</i>	<i>ndhyāvāhi</i>	<i>ndhyāmahe</i>
बध्यात	बध्यातम्	बध्यात	बध्यायास्व	बध्यायाम	बध्याध्वम्
<i>ndhyat</i>	<i>ndhyātam</i>	<i>ndhyat</i>	<i>ndhyāyāsva</i>	<i>ndhyāyāma</i>	<i>ndhyādhvam</i>
बध्यात	बध्याताम्	बध्यात	बध्यात	बध्याताम्	बध्यान्त
<i>ndhyat</i>	<i>ndhyātām</i>	<i>ndhyat</i>	<i>ndhyat</i>	<i>ndhyātām</i>	<i>ndhyānt</i>

IMPERATIVE.

बध्यामि	बध्याव	बध्याम	बध्ये	बध्यावहि	बध्यामहि
<i>ndhyāmi</i>	<i>ndhyāva</i>	<i>ndhyāma</i>	<i>ndhya</i>	<i>ndhyāvāhi</i>	<i>ndhyāmahe</i>
बध्ये or	बध्यतम्	बध्यते or	बध्यसे	बध्येयाम	बध्यध्वम्
<i>ndhya</i>	<i>ndhyatam</i>	<i>ndhyate</i>	<i>ndhyase</i>	<i>ndhyeyāma</i>	<i>ndhyadhvam</i>
बध्यताम्		बध्यताम्			
<i>ndhyātām</i>		<i>ndhyātām</i>			
बध्ये or	बध्यताम्	बध्यन्तु	बध्यताम्	बध्यताम्	बध्यन्ताम्
<i>ndhya</i>	<i>ndhyātām</i>	<i>ndhyantu</i>	<i>ndhyātām</i>	<i>ndhyātām</i>	<i>ndhyāntām</i>

बध्यताम्
ndhyātām

POTENTIAL.

बध्येयम्	बध्येय	बध्येम	बध्येय	बध्येयहि	बध्येमहि
<i>ndhyeyam</i>	<i>ndhyeya</i>	<i>ndhyema</i>	<i>ndhyeya</i>	<i>ndhyeyāhi</i>	<i>ndhyemahi</i>
बध्येय	बध्येतम्	बध्येत	बध्येयास्व	बध्येयायाम	बध्येध्वम्
<i>ndhyeya</i>	<i>ndhyeytam</i>	<i>ndhyeyat</i>	<i>ndhyeyāsva</i>	<i>ndhyeyāyāma</i>	<i>ndhyeyadhvam</i>
बध्येय	बध्येतान्	बध्येयुस्	बध्येत	बध्येतान्	बध्येयन्
<i>ndhyeya</i>	<i>ndhyeytām</i>	<i>ndhyeyus</i>	<i>ndhyeyat</i>	<i>ndhyeytām</i>	<i>ndhyeyan</i>

बृत् *nrī*, special base ब्रूय *nrīya* 1st sing pres. Par ब्रूयामि *nrīyāmi*, etc.; वृत् *vrī*, to grow old, special base वीर्य *jīrya* 1st sing pres. Par वीर्यामि *jīryāmi* etc.

3. Sixth class तुद् *tud*, 'to strike,' special base तुद् *tudá*.

PRESENT

Parasmaipada

तुद्‌ामि	तुद्‌ावस	तुद्‌ामस
<i>tudāmi</i>	<i>tudāvas</i>	<i>tudāmas</i>
तुद्‌सि	तुद्‌थस	तुद्‌थ
<i>tudāsi</i>	<i>tudāthas</i>	<i>tudātha</i>
तुद्‌ति	तुद्‌तस	तुद्‌न्ति
<i>tudāti</i>	<i>tudātas</i>	<i>tudānti</i>

Ātmanepada

तुद्‌े	तुद्‌ावहे	तुद्‌ामहे
<i>tudē</i>	<i>tudārahe</i>	<i>tudāmahe</i>
तुद्‌से	तुद्‌थे	तुद्‌ध्वे
<i>tudse</i>	<i>tudetho</i>	<i>tudadhve</i>
तुद्‌ते	तुद्‌ते	तुद्‌न्ते
<i>tudate</i>	<i>tudeto</i>	<i>tudānte</i>

IMPERFECT

अतुद्‌म	अतुद्‌ाव	अतुद्‌ाम	अतुद्‌े	अतुद्‌ावहि	अतुद्‌ामहि
<i>atudam</i>	<i>atudāva</i>	<i>atudāma</i>	<i>atude</i>	<i>atudarahi</i>	<i>atudumahi</i>
अतुद्‌स	अतुद्‌तम	अतुद्‌त	अतुद्‌थास	अतुद्‌थाम	अतुद्‌ध्वम
<i>atudas</i>	<i>atudatam</i>	<i>atudata</i>	<i>atudathās</i>	<i>atudēthām</i>	<i>atudadhvam</i>
अतुद्‌त्	अतुद्‌ताम	अतुद्‌न्	अतुद्‌त	अतुद्‌ताम	अतुद्‌न्त
<i>atudat</i>	<i>atudatām</i>	<i>atudan</i>	<i>atudata</i>	<i>atudetām</i>	<i>atudanta</i>

IMPERATIVE

तुद्‌ानि	तुद्‌ाव	तुद्‌ाम	तुद्‌े	तुद्‌ावहि	तुद्‌ामहि
<i>tudāni</i>	<i>tudāva</i>	<i>tudāma</i>	<i>tudāi</i>	<i>tudāvahi</i>	<i>tudāmahī</i>
तुद्‌ OR	तुद्‌तम	तुद्‌त OR	तुद्‌स्व	तुद्‌थाम	तुद्‌ध्वम
<i>tudā</i>	<i>tudātam</i>	<i>tudāta</i>	<i>tudāsva</i>	<i>tudēthām</i>	<i>tudādāhvam</i>
तुद्‌तात्	तुद्‌तात्				
<i>tudātāt</i>	<i>tudātāt</i>				
तुद्‌तु OR	तुद्‌ताम	तुद्‌न्तु	तुद्‌ताम	तुद्‌ताम	तुद्‌न्ताम
<i>tudātu</i>	<i>tudatām</i>	<i>tudānta</i>	<i>tudātām</i>	<i>tudētām</i>	<i>tudāntām</i>
तुद्‌तात्					
<i>tudātāt</i>					

POTENTIAL

तुद्‌ेयम	तुद्‌ेव	तुद्‌ेम	तुद्‌ेय	तुद्‌ेवहि	तुद्‌ेमहि
<i>tudēyam</i>	<i>tudēv</i>	<i>tudēma</i>	<i>tudēya</i>	<i>tudēvahi</i>	<i>tudēmahī</i>
तुद्‌ेस	तुद्‌ेतम	तुद्‌ेत्	तुद्‌ेथास	तुद्‌ेथायाम	तुद्‌ेध्वम
<i>tudēs</i>	<i>tudētām</i>	<i>tudēta</i>	<i>tudēthās</i>	<i>tudēyāthām</i>	<i>tudēdhvam</i>
तुद्‌ेत्	तुद्‌ेताम	तुद्‌ेयुस	तुद्‌ेत्	तुद्‌ेथाताम	तुद्‌ेरन्
<i>tudēt</i>	<i>tudētām</i>	<i>tudēgyus</i>	<i>tudēta</i>	<i>tudēyātām</i>	<i>tudēran</i>

स्पर्श *spriç* 'to touch,' special base स्पर्श *spriçá*, 1st sing pres
Par स्पर्शामि *spriçāmi*, etc

4. Verbs ending in the affix चय *aya* (tenth conjugational class, causals and denominatives): बोधय *bodhāya*, causal of बुध् *budh*, 'to know'

PRESENT

Parasmaipada.

Ātmanepada.

बोधयामि <i>bodhāyāmi</i>	बोधयामस् <i>bodhāyāmas</i>	बोधयामहे <i>bodhāyāmahe</i>	बोधयते <i>bodhāyate</i>	बोधयते <i>bodhāyate</i>	बोधयते <i>bodhāyate</i>
बोधयसि <i>bodhāyasi</i>	बोधयसि <i>bodhāyasi</i>	बोधयसि <i>bodhāyasi</i>	बोधयसे <i>bodhāyase</i>	बोधयसे <i>bodhāyase</i>	बोधयसे <i>bodhāyase</i>
बोधयति <i>bodhāyati</i>	बोधयति <i>bodhāyati</i>	बोधयति <i>bodhāyati</i>	बोधयते <i>bodhāyate</i>	बोधयते <i>bodhāyate</i>	बोधयते <i>bodhāyate</i>

IMPERFECT

अबोधयाम <i>abodhāyam</i>	अबोधयाम <i>abodhāyam</i>	अबोधयाम <i>abodhāyam</i>	अबोधये <i>abodhāye</i>	अबोधयामहि <i>abodhāyamahi</i>	अबोधयामहि <i>abodhāyamahi</i>
अबोधयसि <i>abodhāyasi</i>	अबोधयसि <i>abodhāyasi</i>	अबोधयसि <i>abodhāyasi</i>	अबोधयसे <i>abodhāyase</i>	अबोधयसे <i>abodhāyase</i>	अबोधयसे <i>abodhāyase</i>
अबोधयति <i>abodhāyati</i>	अबोधयति <i>abodhāyati</i>	अबोधयति <i>abodhāyati</i>	अबोधयते <i>abodhāyate</i>	अबोधयते <i>abodhāyate</i>	अबोधयते <i>abodhāyate</i>

IMPERATIVE.

बोधयामि <i>bodhāyāmi</i>	बोधयामस् <i>bodhāyāmas</i>	बोधयामहे <i>bodhāyāmahe</i>	बोधयते <i>bodhāyate</i>	बोधयते <i>bodhāyate</i>	बोधयते <i>bodhāyate</i>
बोधयसि <i>bodhāyasi</i>	बोधयसि <i>bodhāyasi</i>	बोधयसि <i>bodhāyasi</i>	बोधयसे <i>bodhāyase</i>	बोधयसे <i>bodhāyase</i>	बोधयसे <i>bodhāyase</i>
बोधयति <i>bodhāyati</i>	बोधयति <i>bodhāyati</i>	बोधयति <i>bodhāyati</i>	बोधयते <i>bodhāyate</i>	बोधयते <i>bodhāyate</i>	बोधयते <i>bodhāyate</i>

बोधयत <i>bodhāyati</i>	बोधयत <i>bodhāyati</i>	बोधयत <i>bodhāyati</i>	बोधयत <i>bodhāyati</i>	बोधयत <i>bodhāyati</i>	बोधयत <i>bodhāyati</i>
बोधयत <i>bodhāyati</i>	बोधयत <i>bodhāyati</i>	बोधयत <i>bodhāyati</i>	बोधयत <i>bodhāyati</i>	बोधयत <i>bodhāyati</i>	बोधयत <i>bodhāyati</i>

POTENTIAL.

बोधययाम <i>bodhāyāyam</i>	बोधययाम <i>bodhāyāyam</i>	बोधययाम <i>bodhāyāyam</i>	बोधयये <i>bodhāyāye</i>	बोधययामहि <i>bodhāyāyamahi</i>	बोधययामहि <i>bodhāyāyamahi</i>
बोधययसि <i>bodhāyāyasi</i>	बोधययसि <i>bodhāyāyasi</i>	बोधययसि <i>bodhāyāyasi</i>	बोधययसे <i>bodhāyāyase</i>	बोधययसे <i>bodhāyāyase</i>	बोधययसे <i>bodhāyāyase</i>
बोधययति <i>bodhāyāyati</i>	बोधययति <i>bodhāyāyati</i>	बोधययति <i>bodhāyāyati</i>	बोधययते <i>bodhāyāyate</i>	बोधययते <i>bodhāyāyate</i>	बोधययते <i>bodhāyāyate</i>

चुर *chur* 'to steal,' base of the conjugation चोरय *chorāya*,
1st sing pres. Par चोरयामि *chorāyāmi*, etc.

5 Desiderative बुवोधिष *bubodhisha*, from बुध् *budh*, 'to know'

Parasmaipada.

बुवोधिषामि
bubodhishāmi
बुवोधिषसि
bubodhishasi
बुवोधिषति
bubodhishati

अबुवोधिषम
abubodhisham
अबुवोधिषस
abubodhishasi
अबुवोधिषत
abubodhishati

बुवोधिषाणि (Cf § 16)

बुवोधिषाव
bubodhishāva
बुवोधिषतात्
bubodhishatāt
बुवोधिषतु 01
bubodhishatū

बुवोधिषेम
bubodhishēyam
बुवोधिषेस
bubodhishēsi
बुवोधिषेत
bubodhishēti

बुवोधिषेव
bubodhishēva
बुवोधिषेतम्
bubodhishētam
बुवोधिषेताम्
bubodhishētam

PRESENT

बुवोधिषामस
bubodhishāmas
बुवोधिषथ
bubodhishatha
बुवोधिषन्ति
bubodhishanti

अबुवोधिषाम
abubodhishāma
अबुवोधिषत
abubodhishata
अबुवोधिषन्
abubodhishan

बुवोधिषाम
bubodhishāma
बुवोधिषत or बुवोधिषतात्
bubodhishata
बुवोधिषन्तु
bubodhishantu

POTENTIAL

बुवोधिषेम
bubodhishēma
बुवोधिषेत
bubodhisheta
बुवोधिषेयुस
bubodhishēyus

बुवोधिषेव
bubodhishēva
बुवोधिषेतम्
bubodhishētam
बुवोधिषेताम्
bubodhishētam

Ātmanepada.

बुवोधिषावहे
bubodhishāvaho
बुवोधिषे
bubodhishete
बुवोधिषेते
bubodhishete

अबुवोधिषावहि
abubodhishāvahi
अबुवोधिषेयाम्
abubodhishēyam
अबुवोधिषेताम्
abubodhishētām

बुवोधिषावहै
bubodhishāvahai
बुवोधिषेयाम्
bubodhishēyam
बुवोधिषेताम्
bubodhishētām

बुवोधिषेवहि
bubodhishēvahi
बुवोधिषेययाम्
bubodhishēyāyam
बुवोधिषेयाताम्
bubodhishēyātām

बुवोधिषेय
bubodhishēya
बुवोधिषेयास
bubodhishēyas
बुवोधिषेत
bubodhisheta

बुवोधिषेम
bubodhishēma
बुवोधिषेत
bubodhisheta
बुवोधिषेयुस
bubodhishēyus

बुवोधिषेव
bubodhishēva
बुवोधिषेतम्
bubodhishētam
बुवोधिषेताम्
bubodhishētam

अबुवोधिषामहि
abubodhishāmahi
अबुवोधिषध्वम्
abubodhishādhwam
अबुवोधिषन्त
abubodhishanta

बुवोधिषामहै
bubodhishāmahai
बुवोधिषध्वम्
bubodhishādhwam
बुवोधिषन्ताम्
bubodhishantām

बुवोधिषेमहि
bubodhishēmahi
बुवोधिषध्वम्
bubodhishādhwam
बुवोधिषेरन्
bubodhisheran

6. Verbs ending in derivative य *ya* (denominatives and frequentatives of the second form and verbs in आद्य *dyā*, ईय, *īyā*)
 नमस्य *namasyā* 'to worship' (denominative from नमस् *namas* 'veneration')

Parasmaipada.			PRESENT			Ātmanepada.		
नमस्यामि	नमस्यावसु	नमस्यानेसु	नमस्ये	नमस्यावहे	नमस्यामहे			
<i>nāmasya'mi</i>	<i>nāmasya'vasu</i>	<i>nāmasya'nesu</i>	<i>nāmasya</i>	<i>nāmasya'vāhe</i>	<i>nāmasya'māhe</i>			
नमस्यसि	नमस्यार्थसु	नमस्यार्थे	नमस्यसे	नमस्यार्थे	नमस्यसे			
<i>nāmasya'si</i>	<i>nāmasya'rthasu</i>	<i>nāmasya'rthe</i>	<i>nāmasya'se</i>	<i>nāmasya'rthe</i>	<i>nāmasya'se</i>			
नमस्यति	नमस्यतेसु	नमस्यन्ति	नमस्यति	नमस्येति	नमस्यन्ति			
<i>nāmasya'ti</i>	<i>nāmasya'tesu</i>	<i>nāmasya'nti</i>	<i>nāmasya'ti</i>	<i>nāmasya'eti</i>	<i>nāmasya'nti</i>			

IMPERFECT

अनमस्याम्	अनमस्याव	अनमस्याम	अनमस्ये	अनमस्यावहि	अनमस्यामहि
<i>anāmasyām</i>	<i>anāmasya'av</i>	<i>anāmasyām</i>	<i>anāmasye</i>	<i>anāmasya'avahi</i>	<i>anāmasya'amahi</i>
अनमस्यसु	अनमस्यताम्	अनमस्यत	अनमस्यसासु	अनमस्येयाम्	अनमस्यन्म
<i>anāmasyasu</i>	<i>anāmasyātām</i>	<i>anāmasyat</i>	<i>anāmasyasāsasu</i>	<i>anāmasyeyām</i>	<i>anāmasyānm</i>
अनमस्यत	अनमस्यताम्	अनमस्यन्	अनमस्यत	अनमस्येताम्	अनमस्यन्
<i>anāmasyat</i>	<i>anāmasyātām</i>	<i>anāmasyan</i>	<i>anāmasyat</i>	<i>anāmasyētām</i>	<i>anāmasyan</i>

IMPERATIVE.

नमस्यानि	नमस्याव	नमस्याम	नमस्यी	नमस्यावहि	नमस्यामहि
<i>nāmasya'ni</i>	<i>nāmasya'av</i>	<i>nāmasyām</i>	<i>nāmasyī</i>	<i>nāmasya'avahi</i>	<i>nāmasya'amahi</i>
नमस्य OR	नमस्यतेम्	नमस्यते OR	नमस्यस्व	नमस्येयाम्	नमस्यन्म
<i>nāmasya</i>	<i>nāmasyātem</i>	<i>nāmasyāte</i>	<i>nāmasyasva</i>	<i>nāmasyeyām</i>	<i>nāmasyānm</i>

नमस्यतीत्

नमस्यतीत्

*nāmasyātī**nāmasyātī*

नमस्यतु OR	नमस्यतीम्	नमस्यतु	नमस्यतीम्	नमस्येतीम्	नमस्यतीम्
<i>nāmasyat</i>	<i>nāmasyātīm</i>	<i>nāmasyat</i>	<i>nāmasyātīm</i>	<i>nāmasyētīm</i>	<i>nāmasyātīm</i>

नमस्यतीत्

nāmasyātī

POTENTIAL.

नमस्येदम्	नमस्येव	नमस्येम	नमस्येय	नमस्येवहि	नमस्येमहि
<i>nāmasyēdam</i>	<i>nāmasyēva</i>	<i>nāmasyēma</i>	<i>nāmasyēya</i>	<i>nāmasyēvahi</i>	<i>nāmasyēmahī</i>
नमस्येसु	नमस्येताम्	नमस्येत	नमस्येयसासु	नमस्येययाम्	नमस्येयन्म
<i>nāmasyēsu</i>	<i>nāmasyētām</i>	<i>nāmasyēta</i>	<i>nāmasyēyasāsasu</i>	<i>nāmasyēyeyām</i>	<i>nāmasyēyānm</i>
नमस्येत्	नमस्येताम्	नमस्येयुसु	नमस्येते	नमस्येयताम्	नमस्येयन्
<i>nāmasyēta</i>	<i>nāmasyētām</i>	<i>nāmasyēyusu</i>	<i>nāmasyēte</i>	<i>nāmasyēyātām</i>	<i>nāmasyēyan</i>

7 Denominatives without affix. पितृ *pitri*, 'to behave like a father' (denominative from पितृ *pitri*, 'father'), special base पितरं *pitāra*

PRESENT

Parasmaipada

Ātmanepada

पितरामि	पितरावस्	पितरामस्	पितरे	पितरावहे	पितरामहे
<i>pitdāmi</i>	<i>pitārāvas</i>	<i>pitārāmas</i>	<i>pitdre</i>	<i>pitārāvāhe</i>	<i>pitārāmāhe</i>
पितरसि	पितरथस्	पितरथ	पितरसे	पितरेथे	पितरध्वे
<i>pitdrasi</i>	<i>pitārathas</i>	<i>pitāratha</i>	<i>pitārase</i>	<i>pitdrethe</i>	<i>pitārādhwē</i>
पितरन्ति	पितरतस्	पितरन्ति	पितरते	पितरते	पितरन्ते
<i>pitdānti</i>	<i>pitāratas</i>	<i>pitānti</i>	<i>pitdrate</i>	<i>pitānte</i>	<i>pitārante</i>

IMPERFECT

अपितरम्	अपितराव	अपितराम	अपितरे	अपितरावहि	अपितरामहि
<i>āpitaram</i>	<i>āpitārāva</i>	<i>āpitārāma</i>	<i>āpitare</i>	<i>āpitārāvahi</i>	<i>āpitārāmahi</i>
अपितरस्	अपितरतम्	अपितरत	अपितरथास्	अपितरेथाम्	अपितरध्वम्
<i>āpitaras</i>	<i>āpitaratam</i>	<i>āpitarat</i>	<i>āpitārathās</i>	<i>āpitarethām</i>	<i>āpitārādhvam</i>
अपितरत्	अपितरताम्	अपितरन्	अपितरत	अपितरेताम्	अपितरन्त
<i>āpitarat</i>	<i>āpitaratām</i>	<i>āpitaran</i>	<i>āpitarat</i>	<i>āpitaretām</i>	<i>āpitānta</i>

IMPERATIVE

पितराणि ¹	पितराव	पितराम	पितरे	पितरावहि	पितरामहि
<i>pitdrāṇi</i>	<i>pitdāva</i>	<i>pitdāma</i>	<i>pitdāra</i>	<i>pitdrāvahi</i>	<i>pitdrāmahi</i>
पितरं or	पितरतम्	पितरत or	पितरस्	पितरेथाम्	पितरध्वम्
<i>pitdra</i>	<i>pitdātam</i>	<i>pitdrata</i>	<i>pitdrasva</i>	<i>pitarethām</i>	<i>pitdādhvam</i>
पितरतात्		पितरतात्			
<i>pitdratāt</i>		<i>pitdratāt</i>			
पितरतु or	पितरताम्	पितरन्तु	पितरताम्	पितरेताम्	पितरन्ताम्
<i>pitdratu</i>	<i>pitdātām</i>	<i>pitdrantu</i>	<i>pitdratam</i>	<i>pitdretām</i>	<i>pitarantām</i>
पितरतात्					
<i>pitdratāt</i>					

POTENTIAL

पितरेयम्	पितरेव	पितरेम	पितरेय	पितरेवहि	पितरेमहि
<i>pitdreyam</i>	<i>pitdreva</i>	<i>pitarema</i>	<i>pitdreyā</i>	<i>pitdrevahi</i>	<i>pitāremahi</i>
पितरेस्	पितरेतम्	पितरेत	पितरेथास्	पितरेथाथाम्	पितरेध्वम्
<i>pitares</i>	<i>pitdretam</i>	<i>pitdreta</i>	<i>pitdrethās</i>	<i>pitareyāthām</i>	<i>pitaredhvam</i>
पितरेत्	पितरेताम्	पितरेयुस्	पितरेत्	पितरेयाताम्	पितरेरन्
<i>pitdret</i>	<i>pitdretām</i>	<i>pitareyas</i>	<i>pitareta</i>	<i>pitdreyātām</i>	<i>pitāreran</i>

घम I. 1	from the verb घम 'to blow.'
धाव I. 1 optionally	" " " सू 'to go.'
धूपाय I. 1	" " " धूप 'to fumigate'
पणाय I. 1	" " " पण }
पनाय I. 1	" " " पण } 'to praise'
पश्य I. 1	" " " दृश् 'to see'
पिश I. 6	" " " पिश् 'to form.'
पिव }	" " " पा 'to drink'
पिव I. 1	
पृच्छ I. 6	" " " प्रच्छ 'to ask'
भृज् I. 6	" " " भृज् 'to fly'
अस्थ I. 4	" " " अश् }
अस्थ I. 4	" " " अस् } 'to fall'
आम्य (also regularly अम्य) I. 4	" " " अम् 'to whirl'
मन I. 1	" " " मन् 'to think.'
माद्य I. 4	" " " मद् 'to be glad'
मेद्य I. 4	" " " मिद् 'to be unctuous'
मार्ज I. 1	" " " मृज् 'to clean'
धृष्ट I. 1	" " " { धम् 'to lift up,' and द 'to give'
रज I. 1 }	" " " रज् 'to colour'
रज्य I. 4 }	
लिम् I. 6	" " " लिप् 'to anoint'
लुम् I. 6	" " " लुप् 'to cut'
विच I. 6	" " " व्यच् 'to deceive'
विष्ठाद्य I. 1	" " " विष् 'to go'
विध्य I. 6	" " " व्यध् 'to hurt'
विन्द I. 6	" " " विद् 'to find.'
शाम्य I. 4	" " " शम् 'to be tranquil'
श I. 4	" " " शो 'to sharpen'
शीय I. 1 }	" " " शद् 'to fall'
शीय I. 6 }	
आम्य I. 4	" " " अम् 'to be weary.'

becomes, by changing इ *i* to the diphthong ए *e*, द्वेष्मि *dvésh-mi*, in the 1st sing imperfect, when without augment, द्वेषम् *dvésh-am*, but when with augment, according to 2, अद्वेषम् *á-dvesh-am*. We shall call these forms strong forms

§ 83 This conjugation comprises ·

I. The second, third, fifth, seventh, eighth, and ninth conjugational classes of the primitive verbs

II. The frequentatives of the first form

A 1 In the second class the terminations of the first four verbal forms are attached immediately to the crude form of the verb. Thus the root द्विष् *dvish* is also the special base for the present, imperfect, imperative and potential. In the strong forms (cf § 82, 3), a final radical इ *i* or ई *ī* before an affix beginning with a consonant is changed to ए *e*, before an affix beginning with a vowel to अय् *ay*,¹ e.g. वी *vī*, 'to go,' in 1st sing pres Par. वेमि *vé-mi*, in 1st sing imperative Par. वयानि *váy-āni* (cf. § 75), a final उ *u* before consonants becomes औ *au*,² before vowels अव् *av*,¹ e.g. यु *yu*, 'to join,' यौमि *yaú-mi*, यवानि *yáv-āni*, a final ऋ *ṛi* becomes अर् *ar*,¹ e.g. जागृ *jágrī*, 'to wake,' जागमि *jágár-mi*, जागरानि *jágár-āni* (with ए *n* instead of न् *n*, agreeably to § 16) इ *i*, उ *u*, and ऋ *ṛi*, when followed by a single radical consonant only, are changed to ए *e*, ओ *o*, and अर् *ar*,¹ e.g. द्विष् *dvish*, 1st sing pres Par. द्वेष्मि *dvésh-mi*, 1st sing. imperat Par. द्वेषामि *dvésh-āni*

Observe The verbs with final ऊ *ū*, which belong to this class, are irregular (cf § 108).

2 The third class forms its special base for the present, imperfect, imperative, and potential, by reduplicating the verb, according to the general rules given in § 42-46, e.g. दा *dā*, 'to give,' ददा *dadá*. A radical ऋ *ṛi* or ॠ *ṛī*, however, is repre-

¹ Guna, p 34, n

² Vṛiddhi, p 38, n

ented in the reduplicated syllable by *हृ*, e.g. भू *bhṛi*, 'to bear,' makes बिभृ *bi-bhṛi* पू *pṛi*, 'to fill,' पिपू *pi-pṛi*

In the strong forms (§ 82, 3) the verbs of this class as well as the frequentatives of the first form (§ 41) change final *हृ* and *ई* before consonants to *ए*, before vowels to *अय* *ay* e.g. भी *bhī* 'to fear,' special base बिभी *bibhī*, in the 1st sing. pres. Par बिभेमि *bibhe mi* in the 1st sing. imperative Par बिभयानि *bibhay ani* final *उ* *u* and *ऊ* *ū* before consonants become *ओ* *o* before vowels *अय* *ay* e.g. बोधू *bolhū*, frequentative of भू *bhū*, 'to become,' 1st sing. pres. Par बोधोमि *bolho-mi*, 1st sing. imperative Par बोधयानि *bolhay-ani*; final *ए* *ṛi* and *ऊ* *ṛi* become *अर* *ar* e.g. भू *bhṛi*, special base बिभृ *bibhṛi* 1st sing. pres. Par बिभमि *bibhar mi*, 1st sing. imperative Par बिभयानि *bibhar-ani* (cf § 16) *हृ* *ṛi*, *उ* *ṛi* and *ऊ* *ṛi* when followed by a single radical consonant are changed to *ए* *ṛi*, *ओ* *ṛi* and *अर* *ar* when the termination begins with a consonant, e.g. बिभृ *bebhid* frequentative of भिद् *bhid*, 'to split,' in the 1st sing. pres. Par बिभिमि *bebhed mi* but when the termination begins with a vowel, or a vowel is inserted before it, they are left unchanged e.g. 1st sing. imperative Par बिभयानि *bebhid-ani*, 1st sing. pres. Par with inserted *ई* *ṛi* (cf § 84, 5) बिभिदीमि *bebhid ī mi*

In the forms which do not belong to the strong ones, that is to say, in all others except those which are enumerated § 82, 3:—

(a) *अ* final radical *आ* *a* when followed by a termination beginning with a consonant, is changed to *ई* *ṛi*, e.g. जा *ja* 'to leave' special base जहा *jahā* becomes in the 1st plur. pres. Par जहिमस *jahīmās*; when followed by a termination beginning with a vowel, the *आ* *a* is rejected, e.g. जहा *jahā* with the termination अति *ati* (3^d plur. pres. Par § 84, 2) becomes जहि *jah-ati*

(b) Some verbs enumerated in my 'Vollständige Grammatik' § 154 2, 2 ending in a compound consonant, the first member

of which is a nasal, drop the nasal, *e g* चोकुञ्च *chokuñch*, frequentative of कुञ्च *kunch*, 'to contract,' becomes in the 3^d dual pres Par. चोकुक्तस् *chokuk-tás* (with the termination तस् *tas*, § 73, before which च् *ch* is changed to क् *k* conformably to § 98, 1), in the 3^d plur pres Par चोकुचति *chokuch-atī*

In the strong forms and in all those forms the terminations of which begin with a vowel, the accent (acute) generally falls on the reduplicated syllable, *e g* दा *dā*, 'to give,' special base ददा *dadā*, 1st sing. pres Par ददामि *dádā-mi*, भृ *bhri*, special base बिभृ *bibhri*, 3^d plur pres Par बिभ्रति *bibhr-atī*

3 The fifth class forms its special base by adding नु *nu* to the verb, *e g* चि *chi*, 'to arrange,' special base चिनु *chi-nu* In many cases नु *nu* becomes णु *nu*, according to § 16

In the strong forms the final उ *u* is changed before a consonant to ओ *o* (guna), चिनोमि *chi-no-mi*, before a vowel to अव् *av*, चिनवानि *chi-nav-āni*

In the other forms the final उ *u* before vowels becomes व् *v*, and, if preceded by more than one consonant उव् *uv*, *e g* चिनु + अन्ति *chinu+anti* (3^d plur pres Par) becomes चिन्वन्ति *chinuv-anti*, आहु *āphu*, special base of the verb आप् *āp*, 'to obtain,' with अन्ति *anti*, makes आहुवन्ति *āpnuv-anti*

4 The verbs of the seventh class form their special bases by inserting न् *na* before the final radical in the strong forms, and न् *n* in all the others In many cases न् *na* becomes ण् *na*, according to § 16 न् *n* before sibilants and ह् *h* is changed to Anusvāra, before gutturals to ङ् *ṅ*, before palatals to ञ् *ñ*, before linguals to ण् *ṇ*, before labials to म् *m* In the strong forms the acute falls on न् *na* (ण् *ṇa*). For instance the special base of शिष् *ṣish*, 'to leave,' is in the strong forms शिन्ष् *ṣinash*, in others शिष् *ṣimsh*, *e g* शिन्ष्मि *ṣināsh-mi*, 1st sing pres Par, शिष्मस् *ṣimsh-más*, 1st plu, युज् *yuj*, 'to join,' makes in the strong forms युनज् *yunaj*, in others युज् *yuhj*, *e g* युनज्मि *yunāj-mi*, युज्मस् *yuhj-más*,

in the 2^d plur pres. Par युङ्क्ष्य *yukṣh thā* (क् *k* instead of क्) according to § 98 1)

Observe Verbs ending in a compound consonant the first element of which is a nasal, reject the latter in the strong forms e.g. भङ्ग *bhaṅg* 'to break,' भङ्गिष्ये *bhaṅgiṣyē*; in all the other forms they have of course only one nasal e.g. भुंजिष्ये *bhañjīṣyē*

5 The eighth class forms its special base by adding उ *u* to the verb which, as in the fifth, in the strong forms before consonants is changed to ओ *o* before vowels to अद् *ad* (guṇa) e.g. तन् *tan*, 'to stretch' special base तनु *tanu* in the 1st sing pres Par तनोमि *tanō-mi* in the 1st sing imperative Par तनयामि *tanāyāmi* In the other forms the final उ *u* is changed before vowels to ए *r* e.g. तनु+अन्ति *tanu+anti* becomes तन्यन्ति *tanu-dnti*

Observe Verbs ending in single consonants optionally change a preceding इ *i* to ए *e* उ *u* to ओ *o*, अ *a* to अद् *ar* (guṇa) e.g. गच्छ *gaṣṭh*, 'to go' special base गच्छु *gaṣṭhu* or अर्च्छु *arṣṭhu*

6. The verbs of the ninth class form their special bases by subjoining ना *na* or णा *ṇa* (according to § 16, and when preceded by इ *i* as मृद *mṛiḍ* 'to pardon, मृद्व्वा *mṛiḍṇa*) in the strong forms नी *nī* (or णी *ṇī*) in the other, when the termination begins with a consonant and न् *n* or ण् *ṇ* when it begins with a vowel, e.g. यु *yu*, 'to join,' 1st sing pres. Par युजामि *yu nā mi* 1st plur pres. Par युजिष्ये *yu-nī māṣyē*, 3^d plur pres. Par युजन्ति *yu-n-dnti*

Observe 1. A penultimate nasal of the root is rejected, e.g. मन्थ *manth* 'to churn,' special bases मथ्वा *math na* मथ्वी *math-nī* and मथू *math-n* A final long vowel is made short, except in क्री *kṛī*, 'to buy,' प्री *pṛī*, 'to love,' च्री *ṣṛī* 'to cook,' कू *knī* 'to sound,' दू *drī*, 'to hurt,' e.g. पू *pī*, 'to purify,' makes पुना *pu na* पुनी *pu nī*, पुण् *pu ṇ*; but क्री *kṛī*, क्रीया *kṛī ṇā* (§ 16) क्रीयौ *kṛī-ṇī*, क्रीयु *kṛī ṇ*

Observe 2. In the Vedas the verbs belonging to this class often take the affix आद्य *ādy*, instead of ना *na*, नी *nī*, न् *n*, and follow

the first conjugation, *e.g.* मन्थ् *manth* (*cf* *Observ* I), मथाय् *math-áyá*

B Nearly all the changes to which the frequentatives of the first form are subjected before the conjugational terminations, have been described in § 83 II A 2 We may add now that in the forms which do not belong to the strong forms, the frequentatives, ending in nasals, lengthen a preceding short vowel, if the termination begins with त् *t*, थ् *th*, or ह् *h*, *e.g.* श्शम् *ṣamñcam*, frequentative of श्म *ṣam*, 'to be tranquil,' with तस् *tas*, the termination of the 3^d dual pres Par, makes श्शान्तस् *ṣamñcān-tas*, (*cf* § 95, 3) Some reject their final nasal (*cf* my 'Kurze Sanskrit Grammatik,' § 206, 2, *c*, *β*)

§ 84 In the second conjugation the temporal augment has the same form and is prefixed according to the same rules as in the first (§ 74, I) The inflectional terminations differ from those given above (§§ 73-76) in the following particulars —

1 In the third person plural of the present, imperfect, and imperative Âtmanepada, the न् *n* of the termination is dropped, *e.g.* द्विषते *dvish-áte*, अद्विषत *á-dvish-ata*, द्विषतेऽम् *dvish-átām*

2 In the third class and in the frequentatives

(a) The third person plural of the present and imperative Parasmaipada rejects the न् *n* of the termination, *e.g.* बेभिदति *bébhud-ati*, बेभिदतु *bébhud-atu*, from the frequentative of the verb भिद् *bhid*

(b) The third person plural of the imperfect Parasmaipada substitutes उस् *us* for अन् *an*, before which a final radical इ *i* or ई *ī* is changed to अय् *ay*, उ *u* or ऊ *ū* to अव् *av*, ऋ *r* or ॠ *ṛ* to अर् *ar* (guna), *e.g.* अबिभरस् *á-bibhar-us* from भृ *bhr*, II 3

Observ The verbs of the second conjugational class, which end in आ *á*, optionally take उस् *us*, instead of अन् *an*, in the third person plural of the imperfect Parasmaipada, *e.g.* या *yá*, 'to go,' may form with अन् *an*, अयाँन् *á-yán*, or with उस् *us*, अयुस् *á-yus* (*cf* § 88)

3. In the second person singular of the Imperative Parasmaipada, the verbs of the second third and seventh classes, and the frequentatives, if ending in any consonant except a nasal, *रु* *r* or *ञ* / attach to the special base the termination *धि* *dhī*: as *अट्* *ad* II 2, 'to eat,' *अटि* *ad-dhī*; *युञ्* *yuñj* II 7 'to join' *युञ्धि* *yuñj-dhī* (with *गृह* in stead of *ञ* /, according to § 99 1)

The verbs of the second and third classes and the frequentatives ending in vowel or nasals, *रु* *r* or *ञ* / the verbs of the fifth class ending in consonant, and the verbs of the ninth class ending in *व* *v* and *ह* *h*, attach *हि* *hi* to the special base *एङ्* *ya* II 2, to go, *याहि* *ya-hī*; *आप्* *ap* II 5 'to obtain' *आप्ति* *apnu-hī*; *यु* *yu* II 6 'to join,' *युञ्चि* *yuñj-hī*

The verbs of the eighth class and those of the fifth the crude forms of which end in vowel reject the termination, e.g. *तन्* *tan* II 8, to stretch; *चि* *chi*, II 5 to arrange; special base and 2^d sing Imperative Parasma *तन्तु* *tanu* *चिन्तु* *chinu*

The verbs of the ninth class ending in consonants, attach no termination in the 2^d pers sing Imperat. Parasma. and substitute *आन* *and* (where § 16 applies *आण* *and*) for the characteristic of their class, e.g. *मन्थ* *manth* 'to churn, *मथान* *math-and* (the penultimate nasal of the verb is dropped according to § 101 II 1 6, Observe 1)

4 The potential Parasmaipada takes the original terminations given in § 76, *याम्* *yam*, *याम्* *yas* *याम्* *yat* etc

5 In the first frequentative the vowel *ई* *i* optionally inserted before the terminations of the singular present of the second and third persons singular of the Imperfect, and of the third person singular of the Imperative Parasmaipada in *तु* *tu* *एङ्* *बेभिद्* *bēbhid* makes in the 1st sing pres. either *बेभिद्मि* *bēbhēd mi* or *बेभिदोमि* *bēbhīd l-mi* (cf § 83 II A 2) *बोभू* *bōbhū* frequentative from *भू* *bhū*, 'to become' *बोभूमि* *bōbhō-mi* or *बोभवीमि* *bōbhāv-l mi*

6 In the Vedas the *त्* *t* of the third person of the singular and plural Ātmanepada is often dropped e.g. *इति* *i-* instead of *इत्+ति*

iç+te, which would become ईष्टे *ish-te* (§ 98, 2, cf. my 'Vollständige Grammatik,' § 813, IV).

7 The उ *u* of the characteristics of the fifth and eighth classes, when preceded by a single consonant, may be rejected before the terminations beginning with वृ *v* or म् *m*, e.g. the special base of तन् *tan*, II 8, तनु+वस् *tanu+vas*, makes तनुवस् *tanuvás*, or तन्वस् *tanvás*, the special base of चि *chi*, II 5, चिनु+मस् *chinu+mas*, makes चिनुमस् *chinumás* or चिन्मस् *chinmás*

8 An initial स् *s* of the termination is changed to श् *sh* agreeably to the rules given in § 17, e.g. बिभृ+स्व *bibhri+sva* becomes बिभृष्व *bibhrishva*, 2^d sing imperative Âtm of भृ *bhri*, II 3

§ 85 The rules given in §§ 82-84, will enable the student to conjugate the verbs of the fifth, eighth, and ninth classes. We therefore proceed to give the paradigms

PARADIGMS OF THE FIFTH CONJUGATIONAL CLASS चि *chi*, 'to arrange,' and आप् *âp*, 'to obtain'

PRESENT

Parasmaipada

चिनोमि	चिनुवस्	चिनुमस्
<i>chinómi</i>	<i>chinuvds</i>	<i>chinumds</i>
	or चिन्वस्	or चिन्मस्
	<i>chinvds</i>	<i>chinmds</i>

चिनोषि	चिनुथस्	चिनुथ
<i>chinóshi</i>	<i>chinuthds</i>	<i>chinuthd</i>
चिनोति	चिनुतस्	चिन्वन्ति
<i>chinóti</i>	<i>chinutds</i>	<i>chinvdnti</i>

Âtmanepada

चिन्वे	चिनुवहे	चिनुमहे
<i>chinve</i>	<i>chinuvdhe</i>	<i>chinumake</i>
	or चिन्वहे	or चिन्महे
	<i>chinvdhe</i>	<i>chinmdhe</i>

चिनुषे	चिन्वार्थे	चिनुष्वे
<i>chinushé</i>	<i>chinvārtho</i>	<i>chinudhvé</i>
चिनुते	चिन्वर्ते	चिन्वते
<i>chinuté</i>	<i>chinvārte</i>	<i>chinvdte</i>

IMPERFECT

अचिनवम्	अचिनुव	अचिनुम	अचिन्वि	अचिनुवहि	अचिनुमहि
<i>achinavam</i>	<i>achinuva</i>	<i>achinuma</i>	<i>achinv</i>	<i>achinuvahi</i>	<i>achinumahi</i>
	or अचिन्व	or अचिन्म		or अचिन्वहि	or अचिन्महि
	<i>achinv</i>	<i>achinma</i>		<i>achinvahi</i>	<i>achinmah</i>

अचिनीस	अचिनुतम्	अचिनुत	अचिनुथास्	अचिन्वाथाम्	अचिनुष्वम्
<i>achínos</i>	<i>achinutam</i>	<i>achinuta</i>	<i>achinuthás</i>	<i>achinvāthām</i>	<i>achinudhvam</i>
अचिनोत्	अचिनुताम्	अचिन्वन्	अचिनुत	अचिन्वाताम्	अचिन्वत
<i>achinot</i>	<i>achinutām</i>	<i>achinvan</i>	<i>achinuta</i>	<i>achinvātām</i>	<i>achinvata</i>

IMPERATIVE.

Parasmaipada.

Ātmanepada.

पिबेति	पिबेत्	पिबाम	पिबे	पिबेत्	पिबामहे
chāṇi	chāṇi	chāṇi	chāṇi	chāṇi	chāṇi
पिबु	पिबुतम्	पिबत	पिबु	पिबुतम्	पिबुतम्
chāṇi	chāṇi	chāṇi	chāṇi	chāṇi	chāṇi
or पिबतात्		or पिबतात्			
chāṇi		chāṇi			
पिबेत्	पिबताम्	पिबन्तु	पिबताम्	पिबताम्	पिबताम्
chāṇi	chāṇi	chāṇi	chāṇi	chāṇi	chāṇi
or पिबतात्					
chāṇi					

POTENTIAL.

पिबाम	पिबाम	पिबाम	पिबाम	पिबाम	पिबाम
chāṇi	chāṇi	chāṇi	chāṇi	chāṇi	chāṇi
पिबाम	पिबाम	पिबाम	पिबाम	पिबाम	पिबाम
chāṇi	chāṇi	chāṇi	chāṇi	chāṇi	chāṇi
पिबाम	पिबाम	पिबाम	पिबाम	पिबाम	पिबाम
chāṇi	chāṇi	chāṇi	chāṇi	chāṇi	chāṇi

सु सु 'to drink, I sing pres Par मुनोमि sunōmi Ātm. मुने sunar

I shall give only those forms of the second paradigm, which differ from the preceding

Present dual 1 Parasm only आमुवम् apmuvam (§ 84, 7), plur 1 आमुवम् apmuvam, 3 आमुवन्ति apmuvanti (§ 85 3) Ātman sing 1 आमुवे apmuvē dual 1 आमुवेहि apmuvēhi 2 आमुवाये apmuvāyē 3 आमुवन्ति apmuvānti, plur 1 आमुमहे apmumdhē 2 आमुवन्ते apmuvāntē

Imperfect dual 1 Parasm. आमुवम् apmuvam plu. 1 आमुवम् apmuvam 3 आमुवन् apmuvan; Ātm sing 1 आमुवि apmuvī dual 1 आमुवेहि apmuvēhi 2 आमुवायाम् apmuvāyam 3 आमुवाताम् apmuvātām, plur 1 आमुमहि apmumahi 3 आमुवन्त apmuvant

Imperative sing 2 Parasm. आमुहि apmuhī, plur 3 आमुवन्तु apmuvantu; Ātman dual 2 आमुवायाम् apmuvāyam 3 आमुवाताम् apmuvātām plur 3 आमुवन्तम् apmuvāntām

Potential Âtmanep sing 1 आ॒प्तु॒वी॒थ॒ *âpnuvîtyâ*, 2 आ॒प्तु॒वी॒था॒स् *âpnuvîthâs*, etc, according to § 83, 3

शक् *çak*, 'to be able,' 1 sing pres Par श॒क्तो॒मि॒ *çaknómi*, Âtm श॒क्तु॒वे॒ *çaknuvé*

PARADIGM OF THE EIGHTH CLASS तन् *tan*, 'to stretch'

The verb तन् *tan* follows so strictly the analogy of the first paradigm of the fifth class, that it will be sufficient to give the first two persons

PRESENT		IMPERFECT	
Parasm	Âtmanep	Parasm	Âtmanep.
Sing 1 त॒नो॒मि॒ <i>tanómi</i>	त॒न्वे <i>tanvé</i>	अ॒त॒न॒व॒म् <i>atanavam</i>	अ॒त॒न्वि <i>atanvi</i>
2 त॒नो॒षि॒ <i>tanóshi</i>	त॒नु॒षे <i>tanushé</i>	अ॒त॒नो॒स <i>atanos</i>	अ॒त॒नु॒था॒स् <i>atanuthâs</i>
IMPERATIVE		POTENTIAL	
Sing 1 त॒न॒वा॒नि <i>tandvâni</i>	त॒न॒वै <i>tandvai</i>	त॒नु॒याम् <i>tanuyâm</i>	त॒न्वी॒थ <i>tanvîtyâ</i>
2. त॒नु त॒नु॒तात् <i>tanu, tanutât</i>	त॒नु॒ष्व <i>tanushvâ</i>	त॒नु॒या॒स् <i>tanuyâs</i>	त॒न्वी॒था॒स् <i>tanvîthâs</i>

सन् *san*, 'to obtain,' 1 sing pres Par स॒नो॒मि॒ *sanómi*, Âtm स॒न्वे॒ *sanvé*

PARADIGMS OF THE NINTH CLASS यु॒ *yu*, 'to join,' बन्ध् *bandh*, 'to bind'

Parasmaipada.			PRESENT		Âtmanepada.		
यु॒ना॒मि॒ <i>yunâmi</i>	यु॒नी॒व॒स् <i>yunivâs</i>	यु॒नी॒म॒स् <i>yunîmas</i>	यु॒ने <i>yuné</i>	यु॒नी॒व॒हे <i>yunivâdhe</i>	यु॒नी॒म॒हे <i>yunîmdhe</i>		
यु॒ना॒सि॒ <i>yunâsi</i>	यु॒नी॒थ॒स् <i>yunîthâs</i>	यु॒नी॒थ॒ <i>yunîthâ</i>	यु॒नी॒षे <i>yunîshé</i>	यु॒ना॒थे॒ <i>yunâthé</i>	यु॒नी॒ध्वे॒ <i>yunîdhvé</i>		
यु॒ना॒ति॒ <i>yundti</i>	यु॒नी॒त॒स् <i>yunîtas</i>	यु॒न॒न्ति॒ <i>yundnti</i>	यु॒नी॒ते <i>yunîté</i>	यु॒ना॒ते <i>yundte</i>	यु॒न॒ते <i>yundte</i>		
			IMPERFECT				
अ॒यु॒ना॒म् <i>dyunâm</i>	अ॒यु॒नी॒व॒ <i>dyunîva</i>	अ॒यु॒नी॒म॒ <i>dyunîma</i>	अ॒यु॒नि <i>dyuni</i>	अ॒यु॒नी॒व॒हि <i>dyunivâhi</i>	अ॒यु॒नी॒म॒हि <i>dyunîmahî</i>		
अ॒यु॒ना॒स् <i>dyunâs</i>	अ॒यु॒नी॒त॒म् <i>dyunîtam</i>	अ॒यु॒नी॒त॒ <i>dyunîta</i>	अ॒यु॒नी॒था॒स् <i>dyunîthâs</i>	अ॒यु॒ना॒था॒म् <i>dyunâthâm</i>	अ॒यु॒नी॒ध्व॒म् <i>dyunîdhvam</i>		
अ॒यु॒ना॒त् <i>dyunât</i>	अ॒यु॒नी॒ता॒म् <i>dyunîtâm</i>	अ॒यु॒न॒न् <i>dyunan</i>	अ॒यु॒नी॒त॒ <i>dyunîta</i>	अ॒यु॒ना॒ता॒म् <i>ayunâtâm</i>	अ॒यु॒न॒त॒ <i>dyunata</i>		

Parasmaipada.		IMPERATIVE.		Ātmanepada.	
युनामि	युनाव	युनाम	युनि	युनावहि	युनामहि
ṡunāmi	ṡunāv	ṡunāma	ṡunā	ṡunāvahi	ṡunāmahi
युनीहि	युनीतम्	युनीत	युनीध्व	युनावाम	युनीध्वम्
ṡunāhi	ṡunāitam	ṡunāit	ṡunāidhva	ṡunāvāma	ṡunāidhvaṡm
or युनीतात्		or युनीतात्			
ṡunāitāt		ṡunāitāt			
युनातु	युनीताम्	युनन्तु	युनीताम्	युनाताम्	युनताम्
ṡunātu	ṡunāitām	ṡunāntu	ṡunāitām	ṡunātām	ṡunatām
or युनीतात्					
ṡunāitāt					
JUSUALTIAL.					
युनीयाम	युनीयाव	युनीयाम	युनीय	युनीवहि	युनीमहि
ṡunāyāma	ṡunāyāva	ṡunāyāma	ṡunāya	ṡunāvahi	ṡunāmahi
युनीयास	युनीयातम्	युनीयात	युनीयास	युनीयावाम	युनीध्वम्
ṡunāyāsa	ṡunāyātaṡm	ṡunāyāta	ṡunāyāsa	ṡunāyāvāma	ṡunāidhvaṡm
युनीयात्	युनीयाताम्	युनीयुस	युनीत	युनीयाताम्	युनीरन्
ṡunāyāt	ṡunāyātām	ṡunāyusa	ṡunāit	ṡunāyātām	ṡunāiraṡa

For other paradigms look to § 83 II 1 G, Observe

The second paradigm बन्ध् *bandh* differs from the foregoing only in the first form of the second person singular of the imperative Parasmaipada, e.g. pres sing 1 Par बध्नामि *badhnāmi* (cf § 83 G, Obv. 1), 2 बध्नासि *badhnāsi*; Ātm. 1 बध्ने *badhne* 2 बध्नीषे *badhnāṡhe* Imperfect Par sing 1 अबध्नाम *ābadhnāma* 2 अबध्नास *ābadhnāsa* Ātman 1 अबध्नि *ābadhni* Imperative Par sing 1 बध्नामि *badhnāmi*, but 2 बध्नात *badhnāt*, or बध्नीतात् *badhnāitāt*

स्तम्भ् *stambh* 'to stop, 1 sing pres. Par स्तब्नामि *stabhnāmi*, Ātm. स्तब्ने *stabhne*; 2 sing imper Par स्तब्नात *stabhnāt*.

§ 86. ALPHABETICAL LIST OF THE ANOMALOUS BASES OF THE FIFTH, EIGHTH, AND NINTH CLASSES.

करो *śa*cial base in the strong forms, for all the other forms कृ *śa* except before terminations beginning with म्, ष् or ण् where कृ,

of the verb कृ II 8 'to make e.g. pres. sing 1 करोमि 2 करोषि, 3 करोमि, dual 1 कृवथ, 2 कृवथथ, 3 कृवथथ, plar 1 कृमथ 2 कृवथ, 3 कृवमि potential 1 कृवाम, etc.

कृत्तु, कृत्तो	. .	special bases of the verb कृत् II. 8 'to do'
कुम्भन्, कुम्भी, कुम्भन्, with-		
out changing न् to ण्		
(§ 16)	" "	कुम्भ II. 9 'to shake'
खीना, खीनी, खीन्, or		
खुना, खुनी, खुन्	" "	ख II 9 (?)
गृह्णा, गृह्णी, गृह्ण	" "	ग्रह II 9 'to take'
जाना, जानी, जान	" "	ज्ञा II 9 'to know.'
जिना, जिनी, जिन्	" "	ज्या II. 9 'to grow
तृप्ति, तृप्ती without chang-		old'
ing न् to ण् (§ 16), but		
in the Veda regularly		
तृप्ति, तृप्ती	" "	तृप् II 5 'to satisfy.
दम्नु, दम्नी	" "	दम् II 5 'to hurt'
धिनु, धिनी	" "	धित्व II 8 'to
		satisfy'
शृणु, शृणी	" "	शृ II 5 'to hear.'
क्षान्नु, क्षान्नी	" "	क्षाम् II 5
क्षान्नु, क्षान्नी	" "	क्षाम् II 5
क्षान्नु, क्षान्नी	" "	क्षाम् II 5
क्षान्नु, क्षान्नी	" "	क्षाम् II 5
		} 'to stop'

PARADIGMS OF THE SECOND, THIRD AND SEVENTH CLASSES, AND
OF THE FREQUENTATIVES OF THE FIRST FORM

§ 87. As the special bases of these verbs end in all letters, except अ *a*, ल *l*, or लृ *lṛ*, ए *e*, ऐ *ai*, and ओ *o* (cf § 93 Obs), it will be necessary, before giving the paradigms, to lay down the rules for the numerous phonetic changes which they undergo in receiving the inflectional terminations

§ 88. A final आ *ā* combines with an initial अ *a* or आ *ā* to आ *ā*, e.g. अया + अम् *áyā + am* makes अयाम् *áyām* (sing I imperfect Parasm. from या *yā* II 2, 'to go'), and with इ *i*, or ई *ī*,

to ए *e* Before उ *u* ए *e* or ऐ *ai* it is rejected, e.g. अया+उस् *āya+us* makes अयुस् *āyus* (cf. § 81, 2, Obv.)

§ 89 Monosyllabic bases ending in इ *i* or ई *ī* change their final to इय *iy* before the terminations beginning with vowels, e.g. गी *gī*, II 2, 'to go,' + अति *anti* makes गियति *giy-anti*. This rule applies also to those reduplicated bases in which the इ *i* or ई *ī* is preceded by a compound consonant: thus the special base of ह्री *hrī*, II 3, 'to be ashamed' बिह्री *jīhrī* + अति *ati* makes बिह्रियति *jīhriy-ati* 3 plur pres. Par. In all other reduplicated bases the final इ *i* or ई *ī* is changed to य *y*. Thus the special base of भी *bhī*, II 3 'to fear,' बिभी + अति *bibhī+ati* makes बिभ्रियति *bibhy-ati*.

§ 90 Final उ *u* and ऌ *ī* before vowels are changed to उव *uv* e.g. नु *nu*, II 2, 'to praise,' + अति *anti* नुवति *nuv-anti*, 3^d plur pres. Par.

§ 91 A final अ *a* before vowels becomes र *r* e.g. बिभ्र *bibhr* (special base of भृ *bhṛī* II 3, 'to bear') + अति *ati* बिभ्रति *bibhr-ati*.

§ 92 A final अ *a* before vowels becomes इ *ir* or if preceded by labials or व *r*, उ *ur*, e.g. तान् *tatr*, first frequentative from तृ *trī*, 'to cross,' + अति *ati* becomes तान्तिरति *tātir-ati* यिप् *pipt*, special base of पू *pṛī*, II 3 'to fill,' + अति *ati* would become पिपुति *pīpur-ati*.

§ 93 ऐ *ai* and औ *au* produced by the combination of the temporal augment with a uniliteral base (§ 74 1) are changed before vowels to आय *āy* and आव *āv* e.g. ऐ *ai* (from the verb ग *g*, II 2, 'to go') + अम् *am* becomes आयम् *āy-am*.

Observe In common Sanskrit, verbs ending in radical ए *e*, ऐ *ai* or औ *au* do not belong to the second conjugation. In the Vedas and in the Epic poetry, however they sometimes do. In this case their finals are changed to आ *ā* and follow § 88.

§ 94 Radical इ *i* and उ *u* before a consonantal group beginning with र *r* are lengthened, e.g. चञ्चु *chanchu* frequentative of चर *char* (§ 51) + मस् *mas* = चञ्चूर्मस् *chanchūr mas*.

§ 95 1 A final अ *a* before consonants becomes इ *ir* or if

preceded by labials or व् *v*, अर् *ū*, e.g. तातृ *tātrī*, frequentative of तृ *trī*, + मस् *mas*, तातीर्भस् *tātīr-más*, पिपृ *pīpī*, special base of पृ *pri*, II. 3, would become पिपूर्भस् *pīpūr-más*

2 Final य् *y* and व् *v* are rejected before any consonant, except य् *y*, e.g. तोतुर्व् *toturv*, frequentative from तुर्व् *turv*, 'to overcome,' + मस् *mas*, तोतूर्भस् *totūr-más* (cf § 94).

3 A final स् *m* is changed to न् *n* before any consonant, except य् *y*, स् *s*, or ह् *h*, e.g. जंगम् *jaṅgam* (frequentative of गम् *gam*, 'to go') + मस् *mas* becomes जगन्मस् *jaṅgan-más*

§ 96 Before terminations beginning with स् *s*, त् *t*, थ् *th*, or ध् *dh*

1 Final aspirated consonants reject the aspiration, e.g. ममथ् *māmath*, first frequentative of मथ् *math*, 'to churn,' + सि *si* becomes ममत्ति *māmat-si*, लोलुम् *lolubh*, frequentative of लुम् *lubh*, 'to desire,' + धि *dhi* लोलुब्धि *lolub-dhi*

2 Before ध् *dh* the surds क् *k* and ख् *kh* are changed to ग् *g*, ट् *t* and ठ् *th* to ड् *d* (cf § 101), त् *t* and थ् *th* to द् *d*, प् *p* and फ् *ph* to ब् *b*, स् *s* may either become द् *d* or be rejected, e.g. चिकित् *chikit* (special base of कित् *kit*, II 3, 'to perceive') + धि *dhi* makes चिकिद्धि *chikid-dhi*, आस् *ās*, II 2, 'to sit,' + ध्वम् *dhvam* either आद्धम् *ād-dhvam* or आध्वम् *ā-dhvam*

3 Before स् *s*, त् *t*, and थ् *th* the sonants ग् *g* and घ् *gh* are changed to क् *k*, ड् *d* and ढ् *dh* to ट् *t* (cf § 101), द् *d* and ध् *dh* to त् *t*, ब् *b* and भ् *bh* to प् *p*, e.g. अद् *ad*, II 2, 'to eat,' + सि *si* makes अत्ति *āt-si*. But when the verb ends in घ् *gh*, ध् *dh*, भ् *bh*, and the affix begins with त् *t* or थ् *th*, the former (according to 1) are changed to the corresponding unaspirated sonants, and the latter to ध् *dh*, e.g. लोलुम् *lolubh* (frequentative of लुम् *lubh*, 'to desire') + थस् *thas* or + तस् *tas* makes लोलुब्धस् *lolub-dhas*

4 When a final aspirated sonant, agreeably to 1-3, rejects its aspiration before स् *s* or ध्व् *dhv*, and the syllable containing the final aspirate begins with ग् *g*, ड् *d*, द् *d*, or ब् *b*, the latter are changed to the corresponding aspirated घ् *gh*, ढ् *dh*, ध् *dh*, and

म् *bh*, e.g. बोबोध् *bobodh* (strong form, § 83 II A. 2, of बोबुध् *bobudh*, frequentative of बुध् *budh*) + सि *s* makes बोभोसि *bô-bhot-si*

§ 97 Before a termination beginning with सः—

1 Final *क्* *ch*, *छ* *chh* *ख* *kh* *ग* *g*, *घ* *sh*, and *ङ* *h* are changed to *क* *k*, and the following *स्* *s* agreeably to § 17, becomes *श्* *sh* e.g. *चक्* *chaksh* II 2, 'to see, + *से* *se* becomes *चशि* *chdsh*; *वक्* *vach* II 2, 'to speak, + *सि* *si* *वशि* *vdsh*. When the syllable, ending in *ङ* *h*, begins with *घ* *g*, *द* *d* or *ब* *b* these letters become aspirated e.g. *दोङ्* *doh* (strong form, § 83 II. A. 1) of *दुङ्* *duh* II 2, 'to milk') + *सि* *si* makes *धुशि* *dhosh*.

2. Final न् *n* and म् *m* become Anusvara — or Anunāsika —
e.g. हन् *han*, II. 2, to kill, + सि *si* makes हन्सि *hān-si* or हंसि *hā-si*

§ 98. Before terminations beginning with *tt* or *th* —

1 Final च *ch* जु and झ *jh* are changed to ख *kh* e.g. वच *vach* + ति *ti* = वक्ति *vakh-ti* युज *yuj* special base of युज *yuj* II 7 + च *tha*, युज्थ *yujth* *tha*

2. Final *ṣ ksh* *ṣ chh*, and *ṣ ṣ* become *ṣ sh*, after which *ṣ ṣ* and *ṣ th* are changed to the corresponding linguals *ṣ ṣ* and *ṣ th*, e.g. *चक्ष chaksh* + *ते te*, *चक्ष chāsh*-(*ṣ*); *पपृच्छ pṣprachh* frequentative of *प्रच्छ prachh*, to ask, + *च tha* *पपृच्छ pṣprash*-(*th*).

3. A final ह h is rejected, but the following त् t or थ् th is changed to द् dh, and a preceding अ a इ i, or उ u is lengthened, e.g. लिह leh, strong form of लिह lih, II 2, to lick, + दि ti makes लीद liḍhi लिह lih + वस vs has or तस ts has make लीदस liḍhas

Exception. If the syllable ending in **ह** *h* begins with **दु** *d*, the **ह** *h* is changed to **ग** *g*, and the beginning **त** *t* or **त्** *th* to **ध** *dh*, e.g. **दुह** *duh* + **तस्** *tas*, or **तस्** *tas* makes **दुग्ध** *dug-dhds*: in other words **ह** *h* is treated as if it was **घ** *gh* (cf. § 96, 3)

§ 99 Before terminations beginning with ∇dh :—

1 Final **ch**, **jh** and **gh** are changed to **g** e.g. **ବଚ୍** *va^hch*,
+ **ଦ୍ଧି** *d^hi* makes **ବଦ୍ଧି** *va^g-d^hi*

2. Final \bar{y} $k\bar{h}$, ch , \bar{y} \bar{c} , and \bar{y} sh become \bar{y} \bar{c} , after which

घ् *dh* is changed to its corresponding lingual ह् *dh*, e.g. चक् *chaksh* + ध्वे *dhve* makes चङ्क्षे *chád-dhve*, क्षिप् *dvish* + धि *dhi* क्षिप्ति *dvīd-dhī*

3 A final ह् *h* is rejected, but the following घ् *dh* is changed to ह् *dh*, and a preceding अ *a*, इ *i*, or उ *u* is lengthened, e.g. लिह् *lih* + धि *dhi* makes लीढि *līdhī*. The special rule for syllables beginning with द् *d* (§ 98, 3, Exc) applies also here, e.g. दुह् *duh* + धि *dhi* makes दुग्धि *dugdhī*. When the termination begins with ध्व् *dhv*, and the syllable ending in ह् *h* with ग् *g*, द् *d*, or ब् *b*, these letters become aspirated, e.g. दुह् *duh* + ध्वे *dhve* makes धुग्ध्वे *dhug-dhvé*

§ 100. Before the termination हि *hi* of the second person of the imperative Parasmaipada a final न् *n* or म् *m* is changed to Anusvāra ँ e.g. शान्तिम् *śāntīcam*, frequentative of शान्ति *śānti*, 'to be tranquil,' makes शान्तिहि *śāntīcām-hī* (§ 83, II B)

§ 101 If a termination beginning with त् *t*, थ् *th*, or ध् *dh* is attached to a base ending in द् *t*, ड् *d*, or ण् *n*, त् *t* is changed to द् *t*, थ् *th* to द् *th*, ध् *dh* to ह् *dh*, e.g. चोकोद् *chokot*, strong form of चोक्रुद् *chokut*, frequentative of क्रुद् *kut*, 'to make crooked,' + ति *ti* makes चोक्रुद्वि *chókot-ti*, चोक्रुद् *chokut* + थस् *thas*, चोक्रुद्वस् *chokut-thás*, + धि *dhi*, चोक्रुद्वि *chokud-dhī* (cf § 96, 2), ईड् *íd*, 'to praise,' + ध्वे *dhve*, ईड्वे *íd-dhve*, + ते *te*, ईड्वे *ít-te* (cf § 96, 3), पंपण् *pāṃpan*, frequentative of पण् *pan*, 'to praise,' + ति *ti*, पंपण्वि *pāṃpan-ti*, + धि *dhi*, पंपण्वि *pāṃpan-dhī* (cf § 98, 2 and 99, 2 and 3)

§ 102 ALPHABETICAL LIST OF EXCEPTIONS TO THE RULES GIVEN IN §§ 96-101

कुह् I 4, 'to hurt,' optionally follows either the general rule, §§ 98, 3, 99, 3, or the special rule for roots beginning with द् *d*, § 98, 3, Exc, § 99, 3, e.g. दोक्रुह् *dodruh*, frequentative, + थस् *thas* or तस् *tas* may become दोक्रुद्वस् *dodrúdhás* or दोक्रुध्वस् *dodrug-dhás*, with the termination धि *dhi* दोक्रुद्वि *dodrúdhī* or दोक्रुग्धि *dodrug-dhī*

बद्ध I 1 'to bind' changes ह h before स s to त् t, e.g. बान्धु *nanah* frequentative + मि si makes बान्धुमि *ndnat-si*; before त् t, च् ch and ध् dh to द् d after which त् t and च् ch become ध् dh e.g. बान्धु *nanah* दस *thas* or तस *tas* makes बान्धुदस *na ind-dl ds*. In other words ह h is treated as if it was ध् dh (cf § 101, 1).

भञ्ज I 6, 'to fry,' changes ज् j before स s to ञ् j, after which स s becomes श् sh (§ 17); before त् t or च् ch to ष् sh after which त् t and च् ch are changed to द् t and ठ th (§ 18, 2); and before ध् dh to द् d after which ध् dh becomes द् d (cf § 101) e.g. बाभ्रञ्ज *bal hrany*, frequentative मि si makes बाभ्रञ्जि *bal hrak-shi* + दस *thas* बाभ्रदस *bal hrast-(th)ds* + तस *tas* बाभ्रदत *bal hrast-(th)ds + तस* बाभ्रदत *bal hrast-(th)ds + तस* बाभ्रदत *bal hrast-(th)ds + तस*

भास् I 1 'to shine' following the analogy of the preceding verb changes ज् j before त् t and च् ch to ष् sh before ध् dh to द् d

मुह I 4 'to be foolish' follows the analogy of मुह

मुञ्ज I 2 'to wipe'

यज् I 1 'to sacrifice'

रास् I 1 'to shine'

} follow the analogy of भास्

लज्ज I 6 'to be ashamed,' rejects the la t consonant before terminations beginning with स s त् t च् ch or ध् dh e.g. लज्ज *lalaj* frequentative + ति ti makes लज्जति *lalakti* (cf § 97, 1)

वह I 1, 'to bear' in stead of lengthening व a, agreeably to §§ 18, 3 and 99, 1 changes it to ओ o e.g. वावह frequentative + ति वावोति

वृत् I 6 'to cut' rejects the la t consonant before termination beginning with स s त् t च् ch or ध् dh

सह I 1 'to hear,' changes स to ओ like वह

मुञ्ज I 6, 'to abandon,' follows the analogy of रास्

मिह I 4, 'to love'

मुह I 4, 'to vomit'

} follow the analogy of मुह

§ 103 After bases ending in consonant agreeably to § 11, the termination of the second and third persons singular of the

imperfect Parasmaipada, viz *s* and *t*, are rejected. But the final letters of the base undergo the following changes

I A final consonant, preceded by a vowel or *रू* *r*, generally undergoes the same changes as before an affix beginning with *स्* *s* (cf §§ 96 and 97), e.g. *अयुनञ्* *ayunañ*, strong form (§ 83, II A. 4) of *युञ्* *yuj*, II 7, with the temporal augment, becomes in both persons *अयुनक्* *ayunak* (cf *युनञ्* + *सि* *yunañ* + *si* = *युनञि* *yunañ-shi*, § 97, 1), *अवर्वञ्* *avarvañ*, strong form of the frequentative *वर्वञ्* *varvañ* (from *वृञ्* *vriñ*, ‘to exclude’) with the temporal augment, makes in both persons *अवर्वक्* *avarvarh*, *अदर्दम्* *adardam* (from the frequentative *दर्दम्* *dardam*, of *दृम्* *dri*, ‘to string’) would become *अदर्धप्* *adardhap* (cf. § 96, 1, 3, 4).

Exceptions 1. The verbs ending in *त्* *t*, *थ्* *th*, *द्* *d*, or *ध्* *dh* in the second person may follow the general rule, or affix *स्* *s* after having rejected the dental, e.g. *अवेद्* *aved*, strong form of *विद्* *vid*, II 2, ‘to know,’ with the augment, may become *अवेत्* *avet* or *अवेस्* *aves*, i.e. *अवेः* *aveh*, cf §§ 13 and 28, Obs, *अपासर्ध्* *apāspardh*, frequentative of *स्पर्ध्* *spardh*, ‘to contend with,’ with the augment, either, according to the general rule, *अपासर्त्* *apāspart*, or *अपासात्* *apāspāt* (based on *apāspars* = *apāspari*, cf § 15), *अपासाः* *apāspāh*, §§ 13 and 28, Observ

2 Verbs ending in *स्* *s*, in forming the second person, may follow the general rule, or change their final to *त्* *t*, e.g. from *चकास्* *chakās*, II 2, ‘to shine,’ either *अचकास्* *āchakās* (*अचकाः* *āchakāh*, §§ 13 and 28, Obs) or *अचकात्* *āchakāt*. In the third person the latter change must be effected, *अचकात्* *āchakāt*.

3 Final *क्* *ksh*, *क्* *chh*, *श्* *ç*, *ष्* *sh*, and *ह्* *h* are changed to *ट्* *t*, e.g. *अप्राश्* *apāpachh*, frequentative of *प्रश्* *prachh*, ‘to ask,’ with the augment, makes in the second and third persons of the imperfect Parasm *अप्राट्* *āpāprat*. If the syllable ending in *ह्* *h*, begins with *द्* *d*, the *ह्* *h* is changed to *क्* *k* (cf § 98, 3, Exc), and if it begins with *ग्* *g*, *द्* *d*, or *ब्* *b*, these letters become aspirated (cf § 97, 1), e.g. *अलेह्* *aleh*, strong form of *लिह्* *lih*, II. 2,

IMPERFECT

Parasmaipada.

अलेहम्
*āleham*अलिह
*ālīha*अलिह
*ālīhma*अलिहि
*ālīhi*अलिहहि
*ālīhahi*अलिहहि
*ālīmahī*अलेट्
*āleṭ*अलीढम्
*ālīdham*अलीढ
*ālīdha*अलीढास्
*ālīdhās*अलिहायाम्
*ālīhāthām*अलीढ्वम्
*ālīdhvam*अलेट्
*āleṭ*अलीढाम्
*ālīdhām*अलिहन्
*ālīhan*अलीढ
*ālīdha*अलिहाताम्
*ālīhātām*अलिहत
ālīhata

Ātmanepada

IMPERATIVE

लेहानि
*lēhāni*लेहाव
*lēhāva*लेहाम्
*lēhāma*लेहि
*lēhi*लेहावहि
*lēhāvahi*लेहामहि
*lēhāmahi*लीढि OR
*līdhi*लीढम्
*līdham*लीढ OR
*līdha*लिप्स्व
*līpsv*लिहायाम्
*līhāthām*लीढ्वम्
*līdhvam*लीढात्
*līdhāt*लीढात्
*līdhāt*लेट् OR
*lēṭ*लीढाम्
*līdhām*लिहन्तु
*līdntu*लीढाम्
*līdhām*लिहाताम्
*līhātām*लिहाताम्
*līhātām*लीढात्
līdhāt

POTENTIAL

लिह्याम्
*līhyām*लिह्याव
*līhyāva*लिह्याम्
*līhyāma*लिहीय
*līhiy*लिहीवहि
*līhīvdhi*लिहीमहि
*līhīmāhi*लिह्यास्
*līhyās*लिह्याताम्
*līhyāthām*लिह्यात्
*līhyāta*लिहीथास्
*līhīthās*लिहीयायाम्
*līhīyāthām*लिहीध्वम्
*līhīdhvam*लिह्यात्
*līhyāt*लिह्याताम्
*līhyātām*लिह्युस्
*līhyus*लिहीत
*līhīta*लिहीयाताम्
*līhīyātām*लिहीरन्
līhīrdn

दुह् *duh*, 'to milk,' 1 sing pres. Par दोह्मि *dōhmi*, Ātm दुहे *duhé*

§ 105 PARADIGM OF THE THIRD CONJUGATIONAL CLASS

पृ *pr*, 'to fill.'

PRESENT

पिपिभि
*pīpīmi*पिपृवस्
*pīprvds*पिपृमस्
*pīprmds*पिप्रे
*pīpre*पिपृवहि
*pīprvdhe*पिपृमहि
*pīprmdhe*पिपिर्षि
*pīpīrshi*पिपृथस्
*pīprthds*पिपृथ
*pīprthd*पिपृषे
*pīprishé*पिपृथे
*pīprāthe*पिपृध्वे
*pīprādhvé*पिपिर्ति
*pīpīrti*पिपृतस्
*pīprtds*पिपृति
*pīprati*पिपृते
*pīprité*पिपृते
*pīprāte*पिपृते
pīprāte

IMPERFECT

Parasmaipada.

अपिपरम्	अपिपुव	अपिपुम्
<i>apiparam</i>	<i>apiparava</i>	<i>apiparāma</i>
अपिपु (प)	अपिपुतम्	अपिपुत
<i>apipar 'pa'</i>	<i>apiparatam</i>	<i>apiparāt</i>
अपिपु (प)	अपिपुताम्	अपिपुवत्
<i>apipar 'pa'</i>	<i>apiparatām</i>	<i>apiparavāt</i>

Ātmanepada.

अपिपुवहि	अपिपुमहि
<i>apiparavahi</i>	<i>apiparamahi</i>
अपिप्राचाम्	अपिपुष्वम्
<i>apipradhām</i>	<i>apipruśvam</i>
अपिप्राताम्	अपिप्रत
<i>apipradhām</i>	<i>apiprat</i>

IMPERATIVE.

पिपराधि'	पिपराव	पिपराभ	पिपरे	पिपरावहि	पिपराभहि
<i>piparādhi'</i>	<i>piparāva</i>	<i>piparābha</i>	<i>pipare</i>	<i>piparāvahi</i>	<i>piparābhahi</i>
पिपुहि or	पिपुतम्	पिपुत or	पिपुव	पिप्राचाम्	पिपुष्वम्
<i>piprūhi</i>	<i>pipratām</i>	<i>piprat</i>	<i>piprav</i>	<i>pipradhām</i>	<i>pipruśvam</i>
पिपुतात्	पिपुतात्				
<i>pipratāt</i>	<i>pipratāt</i>				
पिपुतु or	पिपुताम्	पिपुत	पिपुताम्	पिप्राताम्	पिप्राताम्
<i>pipratu</i>	<i>pipratām</i>	<i>piprat</i>	<i>pipratām</i>	<i>pipradhām</i>	<i>pipradhām</i>
पिपुतात्					
<i>pipratāt</i>					

POTENTIAL.

पिपुयाम्	पिपुयाव	पिपुयाम्	पिप्रीय	पिप्रीवहि	पिप्रीमहि
<i>piprayām</i>	<i>piprayāva</i>	<i>piprayāma</i>	<i>pipriya</i>	<i>piprivahi</i>	<i>piprimahi</i>
पिपुयास्	पिपुयातम्	पिपुयात	पिप्रीयास्	पिप्रीयाचाम्	पिप्रीष्वम्
<i>piprayās</i>	<i>piprayātām</i>	<i>piprayāt</i>	<i>pipriyās</i>	<i>pipriyadhām</i>	<i>pipriśvam</i>
पिपुयात्	पिपुयाताम्	पिपुयुस्	पिप्रीत	पिप्रीयाताम्	पिप्रीरन्
<i>piprayāt</i>	<i>piprayātām</i>	<i>pipriyus</i>	<i>piprita</i>	<i>pipriyadhām</i>	<i>pipriṛan</i>

ह्री *hrī*, to be ashamed 1 sing pres. Par विह्रेमि *jihreṃsi*, 3 plur विह्रियति *jihriyati* पु पृथ, 'to fill,' 1 sing pres. Par पिपेमि *piparāmi*, 1 dual पिपुर्वस् *pipurvās* 3 plur पिपुर्वति *pipurvati*.

§ 106 PARADIGM OF THE FREQUENTATIVE बोभू *bobhū* (from भू *bhū*, 'to become')

Parasmaipada.

PRESENT

बोभौमि or बोभवीमि	बोभुवस्	बोभुमस्
<i>bōbhāmi</i>	<i>bōbhavās</i>	<i>bōbhūmas</i>
बोभौपि or बोभवोपि	बोभुवस्	बोभुव
<i>bōbhāpi</i>	<i>bōbhavās</i>	<i>bōbhava</i>
बोभोति or बोभवीति	बोभुतस्	बोभुवति
<i>bōbhāti</i>	<i>bōbhūtās</i>	<i>bōbhuvati</i>

Parasmaipada

IMPERFECT

अवोभवम्

abobhavam

अवोभूव

abobbhūva

अवोभूम

abobbhūma

अवोभोस् OR अवोभवीस्

*abobhos**abobbhavis*

अवोभूतम्

abobbhūtām

अवोभूत

abobbhūta

अवोभोत् OR अवोभवीत्

*abobhot**abobbhavit*

अवोभूताम्

abobbhūtām

अवोभवुस्

abobbhavus

IMPERATIVE

बोभवानि

bōbhavāni

बोभवाव

bōbhavāva

बोभवाम

bōbhavāma

बोभूहि OR बोभूतात्

*bōbhūhi**bōbhūtāt*

बोभूतम्

bōbhūtām

बोभूत, बोभूतात्

bōbhūta bōbhūtāt

बोभोतु OR बोभवीतु OR बोभूतात्

*bōbhotu**bōbhavitu**bōbhūtāt*

बोभूताम्

bōbhūtām

बोभुवतु

bōbhuvatu

POTENTIAL

बोभूयाम

bōbhūyām

बोभूयाव

bōbhūyāva

बोभूयाम

bōbhūyāma

बोभूयास्

bōbhūyās

बोभूयातम्

bōbhūyātām

बोभूयात

bōbhūyāta

बोभूयात्

bōbhūyāt

बोभूयाताम्

bōbhūyātām

बोभूयुस्

bōbhūyus

§ 107 PARADIGM OF THE SEVENTH CONJUGATIONAL CLASS

युज् *yuj*, 'to join'

Parasmaipada

PRESENT

Ātmanepada

युज्मि

yujmi

युज्वस्

yujvās

युज्मस्

yujmas

युजे

yujé

युज्वहे

yujvdhe

युज्महे

yujmdhe

युजक्षि

yujakshī

युज्क्थस्

yujkthās

युज्क्थ

yujkthā

युज्क्षे

yujakshē

युज्क्षथे

yujaksthē

युज्क्थ्वे

yujkthvā

युजन्ति

yujanti

युज्क्षस्

yujakshās

युजन्ति

yujanti

युज्क्षे

yujakshē

युज्क्षते

yujakshāte

युज्क्षते

yujakshāte

IMPERFECT

अयुजाम

ayujāma

अयुज्व

ayujvā

अयुज्म

ayujma

अयुजि

ayujī

अयुज्वहि

ayujvahi

अयुज्महि

ayujmahī

अयुजक्

ayujak

अयुज्क्षम्

ayujakshām

अयुज्क्ष

ayujakshā

अयुज्क्थस्

ayujkthās

अयुज्क्षथाम्

ayujaksthām

अयुज्क्थ्वम्

ayujkthvām

अयुजन्

ayujan

अयुज्क्षाम्

ayujakshām

अयुजन्

ayujan

अयुज्क्ष

ayujakshā

अयुज्क्षताम्

ayujakshātām

अयुज्क्षत

ayujakshata

IMPERATIVE

Parasmaipada.

Ātmanepada.

पुनश्चामि punaśchāmi	पुनश्चाय punaśchāy	पुनश्चाम punaśchāma	पुनश्च punaścha	पुनश्चावहे punaśchāvahē	पुनश्चामहे punaśchāmahē
पुनश्चि punaśchi	पुनश्चम punaśchama	पुनश्चि punaśchi	पुनश्च punaścha	पुनश्चायाम punaśchāyāma	पुनश्चमम punaśchamama
पुनश्चि punaśchi	पुनश्चम punaśchama	पुनश्चि punaśchi	पुनश्च punaścha	पुनश्चायाम punaśchāyāma	पुनश्चमम punaśchamama
पुनश्चि punaśchi	पुनश्चम punaśchama	पुनश्चि punaśchi	पुनश्च punaścha	पुनश्चायाम punaśchāyāma	पुनश्चमम punaśchamama

PASSIVE

पुनश्चाय punaśchāy	पुनश्चाय punaśchāy	पुनश्चाय punaśchāy	पुनश्चाय punaśchāy	पुनश्चाय punaśchāy	पुनश्चाय punaśchāy
पुनश्चाय punaśchāy	पुनश्चाय punaśchāy	पुनश्चाय punaśchāy	पुनश्चाय punaśchāy	पुनश्चाय punaśchāy	पुनश्चाय punaśchāy
पुनश्चाय punaśchāy	पुनश्चाय punaśchāy	पुनश्चाय punaśchāy	पुनश्चाय punaśchāy	पुनश्चाय punaśchāy	पुनश्चाय punaśchāy
पुनश्चाय punaśchāy	पुनश्चाय punaśchāy	पुनश्चाय punaśchāy	पुनश्चाय punaśchāy	पुनश्चाय punaśchāy	पुनश्चाय punaśchāy

रुद्ध *rudh* to obstruct 1 sing pres Par रुद्धिं *rudhādhmi* 1 dual रुद्धिम् *rudhādhmā* 2 3 sing imperf अरुद्धिन् *arudhanti*

शिष्य *śiṣya*, 'to leave' 1 sing pres Par शिष्यं *śiṣyādhmi* 1 dual शिष्यम् *śiṣyādhmā* 2 3 sing imperf अशिष्यन् *aśiṣyanti*

हिंस *hins* to strike 1 sing pres Par हिंसि *hinsāmi* 1 dual हिंसम् *hinsāma* 2 sing imperf अहिंसन् *ahinsanti* (न °nah) or अहिन्त *ahinanti* 3 अहिन्त *ahinanti*

§ 108. ALPHABETICAL LIST OF THE MOST REMARKABLY ANOMALOUS VERBS SPECIAL BARS CONNECTIVE VOWELS FORMS OF THE SECOND THIRD AND SIXTH CONJUGATIONAL CLASSES, AND OF THE FREQUENTATIVES (cf § 102)

च connective vowel, see अह अन् अह् अस् and स्वप्

अह् II 2, 'to eat,' inserts अ before the terminations of the second and third persons singular of the imperfect Parasmaipada, आहम् *āh-a-m* आहम् *āh-a-m*

अन्, II 2, 'to breathe,' inserts ह् before any consonant

except च्, and अ *a* or ई *ī* in the second and third persons sing of the imperfect Parasm, *e g* अनिमि *án-i-mi*, आनीस् *án-ī-s*, or आनस् *án-a-s*

2 After prepositions containing र्, changes its न् to ए, *e g* म अनिति = प्राणिति (*cf* § 16)

अस्, II 2, 'to be,' 1 drops its vowel in any inflexion, except the singular present Parasmaipada, the whole imperfect, the first persons of the imperative, and the third person sing of the imperative Parasmaipada in तु, *e g* 1 dual pres Par स्वस् (*cf* § 82, 3)

2 Drops its स *s* before the terminations of the second person beginning with स् or घ्, *e g* 2 sing pres असि

3 Inserts ई before the terminations of the second and third persons singular of the imperfect Parasm, *e g* आसीस्

4 Makes एचि in the second person singular of the imperative Parasmaipada

5 Changes its स् *s* to ह् *h* before the termination of the first person sing of the present Âtmanep, which becomes है (*cf* 1)

As this verb is of frequent occurrence I shall give the inflexions in detail

PRESENT

Parasmaipada

अस्मि	स्वस्	स्मस्
<i>dsam</i>	<i>svds</i>	<i>smds</i>
असि	स्थस्	स्थ
<i>dsi</i>	<i>sthds</i>	<i>sthd</i>
अस्ति	स्तस्	सन्ति
<i>dsti</i>	<i>stas</i>	<i>sdnti</i>

Âtmanepada

है	स्वहै	स्महै
<i>he</i>	<i>svahe</i>	<i>smahē</i>
से	सार्थे	ध्वे
<i>se</i>	<i>sārhe</i>	<i>dhvé</i>
स्ते	सार्ते	सर्ते
<i>sté</i>	<i>sārte</i>	<i>sarte</i>

IMPERFECT

आसाम्	आस्व	आस्म	आसि	आस्वहि	आस्महि
<i>āsam</i>	<i>āsva</i>	<i>āsmā</i>	<i>āsi</i>	<i>āsvahi</i>	<i>āsmahi</i>
आसीस्	आस्ताम्	आस्ता	आस्थास्	आसाथाम्	आर्ध्वम्
<i>āsis</i>	<i>āstām</i>	<i>āsta</i>	<i>āsthās</i>	<i>āsāthām</i>	<i>ārthvām</i>
आसीत्	आस्ताम्	आसन्	आस्ता	आसाताम्	आसत
<i>āsit</i>	<i>āstām</i>	<i>āsan</i>	<i>āsta</i>	<i>āsātām</i>	<i>āsata</i>

IMPERATIVE.

Parasmaipada.

Ātmanepada.

असेति	असेव	असेम	असे	असेवहि	असेमहि
<i>asēti</i>	<i>asēva</i>	<i>asēma</i>	<i>asē</i>	<i>asēvahi</i>	<i>asēmahī</i>
एधि or छात्	सम्	सु or छात्	स	साधाम्	धम्
<i>ēdhi</i>	<i>idhi</i>	<i>ēdhi</i>	<i>ēd</i>	<i>sādham</i>	<i>dham</i>
असु or छात्	साम्	सन्तु	साम्	साताम्	सताम्
<i>asū</i>	<i>sāti</i>	<i>asūntu</i>	<i>sāma</i>	<i>sātāma</i>	<i>sātāma</i>

POTENTIAL.

स्याम	स्यावे	स्यामे	सीय	सीवहि	सीमहि
<i>syāma</i>	<i>syāva</i>	<i>syāma</i>	<i>syā</i>	<i>syāvahi</i>	<i>syāmahī</i>
स्यास	स्याताम्	स्यात	सीयास	सीयाताम्	सीध्वन्
<i>syās</i>	<i>syāntāma</i>	<i>syānt</i>	<i>syāś</i>	<i>syāntāma</i>	<i>syādhvan</i>
स्यात्	स्याताम्	स्युस्	सीत	सीयाताम्	सीरन्
<i>syāt</i>	<i>syāntāma</i>	<i>syūs</i>	<i>sīt</i>	<i>syāntāma</i>	<i>sīran</i>

इ connective vowel, see चम्, ईह, ईग वच द्रिङ्। बहु यस स्य

इ, II 2, to go is changed to ए (against § 80) before terminations beginning with a vowel, e.g. इ + चति becomes चति। But when combined with the preposition अधि and in the signification 'to read' (Ātmanepada), it follows the rule prescribed in § 80 e.g. अधि। एवे I sing present Ātm., अधीये

इयद्, special base of the strong { forms of च II 3 to go' ए
इयु " " of the other { is inserted in order to avoid
the hiatus (cf § 223)

ई, connective वु ङ, see चम् अस, तु वू इ बहु यस सु स्य

ईह II 2, Ātmanepada, 'to praise,' and ईग, II 2, Ātm., 'to go,' insert इ before the terminations से स्य मे and ध्वन्, e.g. ईहिये ईगिये (cf § 17)

ईग, see the preceding

चम्, see वम्

अथो or अथी base of the strong forms of ऋण् II 2, 'to cover' in the singular present: the imperfect has only अथी in the singular e.g. I pres. अथीमि or अथीमि, but 2 imperfect only अथीस (cf § 83 II A. 1)

एधि see अस

घ्न, see हन्

चकास्, II 2, 'to shine,' rejects the न् of the termination of the third persons plural in the present and imperative Parasmaipada, and substitutes उस् for अन् in the third person plural of the imperfect Parasm, e.g. चकासति, चकासतु, अचकासुस् (cf § 84, 2)

चखन्, frequentative of खन्, 'to dig,' follows the rules for the frequentative of जन् given under जजन्

चखा, see under जजन्

चचुस्, frequentative of च्, 'to go,' leaves the उ unchanged in the first persons singular, dual, and plural of the imperative, and in the first person singular of the imperfect Parasmaipada, in the other strong forms (i.e. in the singular present Parasm, in the second and third persons of the imperfect Parasm, and in the third person of the imperative Parasm) उ follows § 94, e.g. 1 sing of the imperative Par चक्षुस्, 1 sing present Par चक्षुर्भि

चक्षू, see under जजन्

जच्, II 2, 'to eat,' 1 rejects न् and takes उस् like चकास्, e.g. जचति, अजचुस् 2 Inserts the vowels इ, ई, and अ like अन्, e.g. जचिभि, अजचीस् or अजचस्

जग, see जगम्

जंगम्, frequentative of गम्, 'to go,' 1 drops the radical अ before terminations beginning with a vowel, except the first persons of the imperative and the first person singular of the imperfect Parasm, e.g. जगम् + अति = जगमति, 3 plur pres Par 2 Rejects its final म् before terminations beginning with त्, थ्, or ह्, except in the third person sing of the present, e.g. जगम् + थस् = जगथस्, 2 dual pres Par

जंगम्, see जगम्

जघ, जघन्, जघ्, see हन्

जजन्, special base of जन्, II 3, 'to bring forth,' 1 drops its final न् and lengthens at the same time the preceding अ before terminations beginning with a consonant, except those of the singular present and imperfect Parasmaipada and the termination

तु of the third person singular of the Imperative Parasmai, e.g. वञ्चयस् 2 dual pres. Para m.—In the potential this change is optional, e.g. वञ्चयाम् or वञ्चयाम् —2. Rejects the radical च before terminations beginning with a vowel, except the first persons singular, dual and plural of the Imperative and the first person singular of the Imperative Parasmaipada. The न् after च is changed to ञ् e.g. वञ्चन् + चति = वञ्चति 3 plur pres. Parasmai.

The same rules apply to वञ्चन् the frequentative of वञ्च e.g. वञ्चयस् वञ्चयाम् or वञ्चयाम् वञ्चति; also—except the changing of न् to ञ्—to वञ्चन् frequentative of वञ्च e.g. वञ्चयाम् वञ्चयाम् or वञ्चयाम् वञ्चति.

वञ्च वञ्च वञ्चन् वञ्चा वञ्चु २०० वञ्चन्

वञ्च, २०० वञ्चा

वञ्चा special base of वञ्च II 3 to leave 1. In the second person singular of the Imperative Parasmaipada चा may be left unchanged or be modified according to the rule given in § 83, II A 2 or be changed to ह वञ्चाहि वञ्चोहि or वञ्चिहि 2. In the potential चा is rejected वञ्चाम्.

वञ्चि २०० वञ्चा and वञ्चु

वागु II 2, to wake drop the न् and takes उत् like चदास् before उत् the final चा is changed to चर (cf § 84 2) e.g. 3 plur of the pres. Parasmai वाचति 3 plur of the Imperf. Parasmaipada वाचाम्.

वाचु २०० वाचह

वाचह frequentative of वाच to wake changes its medial र to च except in the singular of the present and imperfect Parasmaipada, the first persons singular, dual and plural of the Imperative and the third person singular of the Imperative Parasmaipada, if formed by the termination तु (cf § 82, 3) e.g. 1 dual pres. Parasmaipada वाचाम्.

वाची २०० वाचाम्

वाचाम् frequentative of वाच् 'to become old' and of वाच् to restrain, changes वा and यो to ह् except in the inflexions enumerated under वाचह, e.g. 1 dual pres. Parasmaipada वाचाम्.

जिहा, special base of हा, II 3, 'to go,' with anomalous reduplication

जुहु, special base of ऊ, II 3, 'to sacrifice,' takes in the second person singular of the imperative Parasmaipada the termination धि, जहुधि (against § 84, 3)

तवी, see तु

तु, II 2, 'to be strong,' may optionally insert ई before any termination beginning with a consonant, *e.g.* 1 sing pres Par तौमि or तवीमि *tav-ī-mi*, potential तुयाम् or तुवीयाम् (*cf.* §§ 83, II A 2 and 90).

तृणेह, strong form of the special base of तृह, II 7, 'to injure,' before terminations beginning with a consonant, *e.g.* तृणेहि, तृणेचि, तृणेढि, but तृणहानि, तृणस्, तृण्डस्, etc

तृह, see तृणेह

दद, see ददा

ददा, special base, and दादा, frequentative, of दा, II 3, 'to give' The final आ of these bases is rejected in all forms, except in the singular of the present and imperfect and the third person singular of the imperative Parasmaipada, formed by तु, *e.g.* 1 dual pres ददस्, दादस्, but 1 sing. pres ददामि, दादामि In the second person sing. of the imperative Par ददा makes देहि

दध, see दधा

दधा, special base, and दाधा, frequentative, of धा, II 3, 'to hold,' follow the analogy of ददा and दादा, *e.g.* दधस्, दाधस्, दधामि, दाधामि Before terminations beginning with त् or थ् the ध् of दध and दाध is changed to त् and the beginning द् to ध, *e.g.* धत्स् (2 dual present Par), regarding the change before स् and ष् *cf.* § 96, 1, 3, and 4, *e.g.* धत्से (2 sing pres Âtm), धध्वे (2 plur pres Âtm) In the second person sing. of the imperative Par दधा makes धेहि

दरिद्र, see दरिद्र।

दरिद्रा, II. 2, 'to be in distress,' 1 rejects its final आ before any termination beginning with or attached by a vowel, except

in the first person singular of the Imperfect Parasmaipada.—2. Rejects the *ञ* of the third persons plural of the present and Imperative Parasmaipada and takes *उम्* in the third person plural of the Imperfect Parasma like चक्षाम् e.g. ददितुम्, चदितुम्—3 Prefixes *इ* to the terminations beginning with a consonant except in the singular of the present and Imperfect Parasma and in the third person singular of the Imperative Parasma In तु e.g. I dual pres Par ददितुम् *daridr i vas* (cf 1).

ददितुम् sec ददितुम्

दई ८ ददितु ८ or दरीतु ८ frequentative of दृण् to see changes *अ* (again १ § 83 II A 2) in the second and third persons singular present and the third person singular Imperative Parasmaipada, when formed by तु, to इ, e.g. ददंति, ददितुति, or दरीतुति (3 sing pres Par)

दई ८ ददितु ८ दरीतु ८ sec दई ८

दादा, sec ददा

दाधा, sec दधा

दीधी II 2 *Ātm.*, to shine' changes its final *इ* before vowels to *य* and drops it before the terminations of the potential, e.g. दीयते (3 plur of the pres.), दीधीय (1 sing of the potential)

देहि sec ददा

द्विप् II 2 to hate in the third plural of the Imperfect Parasma optionally takes *उम्* in stead of *अम्* e.g. अद्विपुम् or अद्विपम्

धेहि sec दधा

नान ८ frequentative of नृण् 'to perish' in the second person singular of the present Parasma makes नानञ्ति in the third नानञ्ति and in the third person singular of the Imperative Parasma नानञ्तु

निनिञ् special base of निञ् II 3, to clean, with anomalous reduplication

पुपुञ् frequentative of पुञ् 'to burst' The *उ* is left unchanged in the strong forms (against § 83, II A 2), e.g. first sing of the pres Par पुपुञ्ति

यत्सु, यत् sec यमसु

वमस्, special base of मस्, II. 3, 'to eat,' drops the radical अ, and changes म् to प्, when the termination begins with a vowel, except in the first person singular of the imperfect Parasmaipada and in the first persons of the imperative, e.g. वप्सति, 3 plur pres Par —In the Veda अ is rejected also before terminations beginning with a consonant, except in the singular of the present and imperfect Parasm and before तु of the third person sing of the imperative Par, and then स् also is lost, thus वमस् + तम् makes वप्सत् (cf § 96, 3)

विभि, see विभी

विभी, special base of भी, II 3, 'to fear,' may optionally shorten the ई before the terminations beginning with a consonant, except in the singular of the present and imperfect Par and before तु of the third person sing imperative Par, where it is changed according to § 83, II A 2, e.g. विभीवस् or विभिवस्, 1 dual pres Par

ब्रू, II 2, 'to speak,' prefixes ई to the terminations of the singular of the present, and the second and third persons singular of the imperfect Parasmaipada and the termination तु of the third person sing of the imperative Par e.g. ब्रवीमि (cf § 83, II A 1)

मर्मृज्, see मृज्

मामज्, frequentative of मज्, 'to dive,' makes in the second person singular of the pres Par मामज्झि, in the third मामज्झि, and in the third person singular of the imperative Par मामज्हु

मार्ज्, see मृज्

मिमा, special base of मा, II 3, 'to measure, to sound,' with anomalous reduplication

मृज्, II 2, 'to wipe,' and its frequentative मर्मृज्, मरिमृज्, or मरिमृज्, change ऋ to आ in the singular of the present and imperfect Parasmaipada, in the first persons of the imperative, and before the termination तु of the third person of the imperative Parasmaipada, optionally also before all the other inflexions if the termination begins with a vowel, e.g. मार्ज्मि, मर्मार्ज्मि, मृजन्ति or मार्जन्ति, मर्मृजति or मर्मार्जति (cf § 102)

घृ see इ 'to go'

रवी, see इ

हृ II 2, 'to roar,' like हु optionally inserts ई before the terminations beginning with a consonant e.g. रीमि or रवीमि इयाम् or रवीयाम्

हट्, II 2, 'to cry,' like अण् prefixes इ to the terminations beginning with a consonant except those of the potential and ई or अ to the second and third persons of the imperfect Parasmaipada, e.g. रोदिमि, अरोदीस् or अरोदस्

वच् II 2, 'to speak,' is deficient of the third person plural of the present according to others of all the third persons plural or even of the whole plural.

वल् II 2, 'to desire' changes व to उ except in the strong forms (§ 82, 3), e.g. 1 dual of the pres Par उयस् of the imperfect अीर्ध्; but 1 sing pres वस्मि

वाविध् see वायध्

वायध् frequentative of व्यध् 'to pierce' substitutes वाविध् except in the strong forms (§ 82, 3) e.g. वाविध्वस् अवाविध्, but वायध्मि

विद् II 2 'to know' The present may be expressed by the perfect but without reduplication e.g. sing 1 विद् 2 वेत् 3 वेद् dual 1 विव् 2 विदधुम् etc. (cf § 118) The third person plural of the imperfect takes the termination उस् instead of अण् e.g. अविदुस्.—The Imperative Parasmaipada may be expressed by a periphrastic form viz., by विदाम् combined with the Imperative Parasmaipada of हृ II 8, 'to make,' e.g. 1 sing विद् अरवायि (cf § 80).—Before the terminations of the third persons plural of the present, imperfect, and imperative Ātmanepada इ r may be inserted optionally, e.g. विदते vid-ate or विद्रते vid r-ate अविदत avid-ata or अविद्रत avid r-ata.

विद्र see विद्

वी, II 2, 'to go' changes (against § 80) ई to य in the third person plural of the imperfect Parasmaipada, e.g. अवाय

वेविञ्, special base of विञ्, II 3, 'to separate,' with anomalous reduplication.

वेविष्, special base of विष्, II. 3, 'to pervade,' with anomalous reduplication.

वेवी, II 2, Âtm 'to go,' changes, like दीधी, the final ई to य् before vowels and rejects it in the potential, e.g. वेव्यते, वेवीय

शय्, see श्री

शाशास्, see शास्.

शास्, II. 2, 'to instruct,' 1 rejects, like चकास्, the न् in the terminations of the third person plural and takes in the third person plural of the imperfect उस्, instead of अन्, e.g. शासति, अशासुस् 2 शास् and its frequentative शाशास्, are changed to शिष् and शाशिष् before terminations beginning with a consonant, except in the singular of the present and imperfect, and before तु of the third person singular of the imperative, e.g. शिष्वस्, शाशिष्वस् 3 The second person singular of the imperative is शाधि, शाशाधि आ शास्, that is to say शास्, combined with the preposition आ (§ 189), 'to bless,' is regular, e.g. 1 dual of the pres Par आ शास्वस्

श्री, II 2, Âtm 'to lie,' 1 changes its ई before terminations beginning with a consonant to ए, before vowels to अय् (Guna), e.g. 1 sing pres श्रये, 2 श्रेये, 3 श्रेते, etc 2 Before the terminations of the third persons plural of the present, imperfect, and imperative र् is inserted, e.g. श्रिरते *de-r-ate* (3 plur pres), अश्रिरत *ace-r-ata*

श्वस्, II 2, 'to breathe,' like अन्, prefixes इ to the terminations beginning with a consonant, except in the potential, and ई or अ in the second and third persons of the imperfect Parasm, e.g. श्वसिमि, अश्वसीस् or अश्वसस् The third person singular of the potential Parasmaipada follows the analogy of the first conjugation, श्वसेत् (*cf* § 77).

स, see अस्

संसन्, frequentative of सन्, 'to obtain,' follows the analogy of

द्वज् (cf वज्) in rejecting the ज् and lengthening the radical अ except in the potential e.g. संसाधस्

सर्भुज् सर्भुज् or सर्भुज्, frequentative of मुज्, 'to abandon changes अ to र in the second and third persons singular of the present and before the termination तु of the third person of the imperative Parasmaipada, e.g. सर्भेहि (cf दृष्टे (and § 102)

सू II 2, आम् 'to bring forth, changes अ in the first persons of the imperative to उप् (against § 83 II 1), e.g. सुवे

स्ववी स्वे सु.

सु II 2, to praise like ह optionally prefixes ह् to the terminations beginning with a consonant e.g. स्तौमि or स्तौमि सुधाम् or सुवीधाम्

सप् II 2, to sleep like अज्, prefixes ह् to the terminations beginning with a consonant except in the potential, and ह् or अ to those of the second and third persons of the imperfect Parasmaipada, e.g. स्तपिमि अस्तपिस् or अस्तपस्

ह् स्त्वे ह्

हन् II 2, to kill, and द्वज्, its frequentative

I 1 Drop the final ज् before terminations beginning with consonants (except म्, व्, च्, the singular of the present and imperfect, and the termination तु of the third person singular of the imperative Parasmaipada) e.g. हवस्, द्वपयस्, 2 dual pres. Par

2. Reject the radical अ before terminations beginning with a vowel, except in the first person singular of the imperfect Parasma and the first persons of the imperative, changing at the same time ह् to च् e.g. पति पति 3 plur of the pres. Par

II The second person singular of the imperative Parasmaipada of हन् is वहि

III After a preposition containing र् the ज्, followed by व् or म् may optionally be changed to च् e.g. म हवस् or म हवस् (cf § 16)

CONJUGATION OF THE LAST SIX VERBAL FORMS

§ 109 These forms are derived from the crude forms of the primitive verbs, which are given in the Dictionaries, and from the derivative verbs, for which see §§ 39-62 We shall begin with the perfect

FIFTH VERBAL FORM PERFECT

§ 110 There are two forms of the perfect, a reduplicated one and a periphrastic

I REDUPLICATED PERFECT

§ 111. The reduplication of the base is effected according to the general rules given in §§ 42-46 and the following special rules

I च *ri*, ऋ *ri*, लृ *h*, and a final ए *e*, ऐ *ai*, and ओ *o* are represented in the reduplicated syllable by अ *a*, e.g. भृ *bhri*, 'to bear,' बभृ *babhri*, दृ *dr̥*, 'to see,' ददृ *dadr̥*, पू *pr̥*, 'to fill,' पपू *papr̥*, कृ *kr̥*, 'to be able,' चकृ *chakr̥*, धे *dhe*, 'to drink,' दधे *dadhe*, गे *gai*, 'to sing,' जगे *jagai*, शो *ṣo*, 'to sharpen,' शशो *ṣaṣo*

Except स्तृ *stīh*, 'to hurt,' when conjugated, is changed to स्तीर्ह *stīh*, the reduplicated form therefore, according to § 43, is तिस्तीर्ह *tistīrh*

II Verbs beginning with अ *a* followed by a single final consonant, lengthen this vowel, e.g. अन् *an*, 'to breathe,' makes आन् *ān* (instead of *a-an*)

An initial आ *ā* is left unchanged, आप् *āp*, 'to obtain,' is also the base of the reduplicated perfect (for *a-āp*)

Initial इ *i* and उ *u* are lengthened, except in the strong forms, for which cf. § 114, e.g. इष् *ish*, 'to wish,' makes ईष् *īsh* (for *i-ish*), उष् *ush*, 'to burn,' अष् *ūsh* (for *u-ush*) But in the strong forms, in which the radical इ *i* is changed to ए *e*, or अय् *ay*, or आय् *āy*, उ *u* to ओ *o*, or अव् *av*, or आव् *āv*, इ *i* is reduplicated to

हृत् *hr*, and उ *u* to उव् *uv* e.g. हृयेप् *hr-esh* (for *r-esh*) उवोप् *uv-osh* (for *u-osh*)

An initial अ *a* followed by more than one radical consonant and an initial अ *r* are represented in the syllable of reduplication by आन् *an*, e.g. अङ्ग *ang*, 'to go' makes आनङ्ग *an-ang* (for *a-ang* with न *n* inserted in order to avoid the hiatus, and the vowel lengthened before the nasal, cf. the numerous analogies in the declension §§ 223, 4 and 220 2 and 10, etc.) अघ् *radh* to ग्राण् *an-radh* (for *a radh*)

Verbs with an initial ई *i* ऊ *u* अ *r* ए *e* ऐ *ai* ओ *o*, or इ *i* उ *u* अ *r* followed by more than one consonant, have no reduplicated perfect (cf. § 119)

§ 112. The following personal terminations are affixed to the base reduplicated according to the rules given in § 111

Parasmaipada.

SINGULAR.	DUAL.	PLURAL.
अ (अ <i>an</i> of Obs. 1)	हृत् <i>hr</i> (वत् <i>v</i> , of Obs. 2)	हम् <i>hm</i> (मम् <i>m</i> of Obs. 2)
हृत् <i>hr</i> (यत् <i>y</i> , of Obs. 2)	अयुत् <i>ayut</i>	अ
अ (अ <i>an</i> , of Obs. 1)	अयुत् <i>ayut</i>	उत् <i>ut</i>

Ītmanepada.

ए	हृद् <i>hr</i> (वद् <i>v</i> of Obs. 2)	हम् <i>hm</i> (मद् <i>m</i> of Obs. 2)
हृद् <i>hr</i> (सिद् <i>s</i> of Obs. 2)	आद् <i>dh</i>	हृद् <i>hr</i> (हृद् <i>hr</i> of Obs. 2 and § 110)
ए	आद् <i>dh</i>	हृद् <i>hr</i> (हृद् <i>hr</i> of Obs. 2)

Observ 1. In the first and third pers. sing. Parasm. the termination ओ *au* is subjoined to the verbs ending in आ *a*, ए *e*, ऐ *ai*, or ओ *o* these vowels being rejected before it, e.g. दा *dā*, to give, ददी *dadāu*, धे *dhe* दधी *dadhan*, गे *gai* गगी *gagau* यो *yo* गयी *gagau* (cf. § 111, 1)

Observ 2. Many verbs must or may reject the इ *i* prefixed to the terminations of the second person singular, the first persons

dual and plural in the Parasmaipada and Âtmanepada, and of the second person plural Âtmanepada. When इ॒ is rejected, the termination of the second person singular in the Âtmanepada becomes से *se*, or, according to § 17, शे *she*, e.g. क॒रि she, e.g. क॒रि she, 'to make,' च॒क॒रि॒ च॒क॒रि॒-वा (1 dual Par.), च॒क॒रि॒ शे (2 sing Âtm), क्लि॒द् क्लि॒द्, 'to be moist,' चि॒क्लि॒दि॒ध्वे चि॒क्लि॒दि॒ध्वे, or चि॒क्लि॒ध्वे चि॒क्लि॒ध्वे (2 plur Âtm), चि॒क्लि॒दि॒शे चि॒क्लि॒दि॒शे, or चि॒क्लि॒ते चि॒क्लि॒ते (2 sing Âtm, conformably to § 96, 3).

In the second person singular Parasmaipada इ॒ must be dropped after the verbs ending in च॒ २२. After verbs ending in आ॒ *á*, ए॒ *e*, ऐ॒ *ai*, ओ॒ *o*, इ॒ २, ई॒ *í*, उ॒ *u*, and some others (*cf.* my 'Kurze Grammatik,' § 213) it is rejected optionally.

When इ॒ is retained, final आ॒ *á*, ए॒ *e*, ऐ॒ *ai*, and ओ॒ *o* are rejected, e.g. दा॒ *dá* makes दा॒दा॒थ॒ *dadá-tha* or दा॒दि॒थ॒ *dad-i-tha*. If the termination is subjoined without इ॒ २, ए॒ *e* ऐ॒ *ai* and ओ॒ *o* are changed to आ॒ *á*, e.g. जा॒ग॒रि॒ makes जा॒गा॒थ॒ *jagátha* or जा॒गि॒थ॒ *jag-i-tha*. Final consonants undergo the changes prescribed in §§ 96-102, and penultimate nasals those prescribed in § 83, II A 4, e.g. त॒ञ्च॒ *tanch*, 'to contract,' त॒त॒ङ्क॒थ॒ *tatank-tha* (2 sing Par.), त॒त॒ङ्गे॒ *tatank-she* (2 sing Âtm), त॒त॒ङ्ग॒ध्वे॒ *tatang-dhve* (2 plur Âtm).

The rejection of इ॒ २ in the third person plural Âtmanepada occurs in the Vedic writings only.

§ 113 In the first and third persons singular Parasmaipada the accent (acute) falls on the radical syllable, in the forms ending in औ॒ *au* on this diphthong, because it contains the radical vowel, e.g. भ्र॒म्भ॒ *bhraṁṣ*, 'to fall,' भ्र॒भ्र॒म्भ॒ *ba-bhráṁṣ-a*, दा॒ *dá* दा॒दौ॒ *da-daú*. In the second person sing Parasm it likewise falls on the radical syllable, when इ॒ २ is rejected, e.g. दा॒दा॒थ॒ *dadátha*, श॒क् च॒क॒ *çak*, 'to be able,' श॒क् श॒क् च॒क॒ *çaçáktha*, but when इ॒ २ is retained, the accent may fall on any syllable, e.g. दा॒दि॒थ॒ *dáditha*, दा॒दि॒थ॒ *dadítha*, or दा॒दि॒थ॒ *dadithá*. In all other inflexions the accent falls on the first syllable of the termination, इ॒ २ not being counted, e.g. 1 dual Par from तु॒द् *tud* 'to hurt,' तु॒तु॒दि॒व॒ *tutud-i-vá*.

In consequence of this accentuation, the radical syllable when it has the accent, that is to say in the singular Parasmaipada, is generally strengthened when without it that is to say in the dual and plural Parasmaipada and the whole Ātmanepada, it is very often weakened.

§ 114 1 In the strong form *is* the singular Parasmaipada, the *ia* = undergoes the following changes —

1 A medial च *a* when followed by a single radical consonant ought to be lengthened in the third person singular Parasmaipada. In the first person this change is optional, e.g. पत *pat*, 'to fall,' १^a पयति *papāti* 1^a पयत *papāti* or पयति *papāti*

2 A final इ *i* or ई *i* changed in the third person to आय *ay* in the first to अय *ay* or आय *ay* in the second to ए *e* or when इ *i* is retained, अय *ay* e.g. चि *chi* 'to arrange' १^a पिपयति *chichīya-a* 1^a पिपयति *chichīya-a* or पिपयति *chichīya-a* 2^a पिपेय *chichētha* or पिपयिष *chichay-a-tha*

3 A final उ *u* or ऊ *u* is changed in the third person to आव *ar* in the first to अव *ar* or आव *ar* in the second to ओ *o* or when इ *i* is retained (cf § 117 3) to अव *ar* e.g. दुद *du* 'to fro' १^a दुदति *dudīra-a* 1^a दुदति *dudīra-a* or दुदति *dudīra-a* 2^a दुदोय *dudōtha* or दुदयिष *dudai-a-tha*

4 A final च *ri* or च *ri* becomes in the third person आर *ar* in the first अर *ar* or आर *ar*, in the second अर *ar* e.g. कृ *krī* 'to make' १^a पचति *chakīra-a* 1^a पचति *chakār-a* or पचति *chakīra-a* 2^a पचयिष *chakīra-tha*

5 A medial इ *i* followed by a single radical consonant is changed in the singular of the Parasmaipada to ए *e* उ *u* to ओ *o*, च *ri* to अर *ar* (Cupa) e.g. तुद *tud*, 1^a तुतोदति *tutōd-a*, 2^a तुतोदिष *tutōd-a-tha* १^a तुतोदति *tutōd-a*

II When the accent falls on the terminations, that is to say in the dual and plural Parasmaipada, in the whole Ātmanepada, and in the second person singular Parasmaipada, provided the termination is preceded by इ *i*, the base is weakened:—

1 In such instances as may be gathered from the alphabetical list of the anomalous forms in § 118

2 In the verbs which contain a medial अ *a* between two single consonants, provided the first consonant is not च *ch*, and does not belong to those which are liable to be altered in the reduplicated syllable (§ 45, 1 and 2) These reject the reduplicated syllable and substitute ए *e* for the radical अ *a* in the whole Âtmanepada, in the dual and plural Parasm, and in the second pers sing. Parasm when the termination is preceded by इ *i*, e.g. पच *pach*, 1st sing Âtm पेच *pech-é*, 2nd पेचिषे *pech-ishé*, 1st dual Parasm. पेचिव *pech-ivá*, 2nd sing. Parasm पेचिथ *pech-itha* (or पपकथ *papák-tha*)

§ 115 The finals of the base undergo the following changes before the terminations

1 Final अ *á*, ए *e*, ऐ *ai*, and ओ *o* are rejected before terminations beginning with a vowel, e.g. दा *dá*, in 2nd dual Par ददथुस् *dad-áthus*, in 1st dual ददिव *dad-ivá*

2 Final इ *i* and ई *î* before terminations beginning with a vowel, are changed to य *y*, but when preceded by a compound consonant to र्य *ry*, e.g. नी *nî*, 'to lead,' 1st dual Par निन्यिव *niny-ivá*, क्री *kîî*, 'to buy,' चिक्रियिव *chikriy-ivá*

3 Final उ *u* and ऊ *û* before vowels become उव *uv*, e.g. ल *lû*, 'to cut,' लुलुविव *luluv-ivá*

4 A final ऋ *ri* before vowels becomes र *r*, but, when preceded by a compound consonant, अर् *ar*, e.g. छ *hri*, 2nd dual Par चक्रथुस् *chakr-áthus*, but स्मृ *smri*, 'to remember,' सस्मरथुस् *sasman-áthus*

5 A final ॠ *î* becomes अर् *ar*, e.g. कृ *kîî*, 'to throw,' 2nd dual Par चक्ररथुस् *chakar-áthus*, 1st dual चक्ररिव *chakar-ivá*

6 For the changes of final consonants cf § 112, Obs. 2

§ 116 Concerning the terminations

I Cf § 112, Obs 2

II ध्वे *dhve*, the termination of the second person plural Âtman without इ *i*, becomes द्वे *dhve* 1. When preceded by इ *d*, e.g. प्रश्न

राच्छ which, according to §§ 112. Old 2; 102 and 71 2 is changed to ग्रह राच्छ makes ग्रहहृत् *grah-dhīc*—2 After the verb ग्रह्ण to run, ग्रुण्ण to flow ग्रुष्ण to praise छहृषि 'to make मुहृषि to bear ग्रृष्ण to choose etc., and मृष्ण to go etc. from छहृषि *chahṛṣi-dhīc*.—3 This change is optional when the हृ is followed by this termination is generally followed by लुप्ताद्धि *luṭāddhīc* or लुप्तुविधि *luṭuvidhīc*.

§ 117 PARADIGMS.—

1. Of verbs ending in च्, ए, ऐ, ण, न, ओ, न दातुः 'to give'

Para mālpadā.

Ātmanepada.

ददाति	ददिसि	ददिसि	ददे	ददिसि	ददिसि
<i>dādāti</i>	<i>dādasi</i>	<i>dādasi</i>	<i>dāde</i>	<i>dādasi</i>	<i>dādasi</i>
ददाय न ददिसि	ददयिष्य	दद	ददिसि	ददाय	ददिसि
<i>dādāya n dādasi</i>	<i>dadisyi</i>	<i>dad</i>	<i>dādasi</i>	<i>dādāya</i>	<i>dādasi</i>
ददाति	ददयिष्य	ददयिष्य	ददे	ददाय	ददिसि
<i>dādāti</i>	<i>dadisyi</i>	<i>dadisyi</i>	<i>dāde</i>	<i>dādāya</i>	<i>dādasi</i>

द्याहृष्य to praise चर्षि *chahṛṣy* चर्षि *chahṛṣy*

The verb ending in ए, ऐ, ण, न, ओ, न follow strictly the analogy of the preceding ए, ऐ, ण, न, ओ, न, दातुः or ददिसि etc.

2. Of verbs ending in हृ, ण, (n) preceded by a single consonant: शिञ्च to shake

Para mālpadā.

Ātmanepada.

शिञ्चति	शिञ्चसि	शिञ्चसि	शिञ्चि	शिञ्चसि	शिञ्चसि
<i>śiñchati</i>	<i>śiñchasi</i>	<i>śiñchasi</i>	<i>śiñchi</i>	<i>śiñchasi</i>	<i>śiñchasi</i>
or शिञ्चयिष्य					
<i>śiñchyisy</i>					
शिञ्चयिष्य	शिञ्चयिष्य	शिञ्च	शिञ्चिष्य	शिञ्चयिष्य	शिञ्चिष्य
<i>śiñchyisy</i>	<i>śiñchyisy</i>	<i>śiñchi</i>	<i>śiñchisyi</i>	<i>śiñchyisy</i>	<i>śiñchisyi</i>
or शिञ्चयिष्य					or शिञ्चिष्य
<i>śiñchyisy</i>					<i>śiñchisyi</i>
शिञ्चयिष्य	शिञ्चयिष्य	शिञ्चयिष्य	शिञ्चि	शिञ्चयिष्य	शिञ्चिष्य
<i>śiñchyisy</i>	<i>śiñchyisy</i>	<i>śiñchyisy</i>	<i>śiñchi</i>	<i>śiñchyisy</i>	<i>śiñchisyi</i>

जी to lead, शिञ्चयिष्य or शिञ्चयिष्य *śiñchyisy* शिञ्चि *śiñchi*

(b) Preceded by a compound consonant क्रो *krī*, 'to buy'

Parasmaipada

Ātmanepada

चिक्राय चिक्रियिष चिक्रियिष चिक्रिये चिक्रियिष्वहे चिक्रियिमहे
chikraya chikriyīṣ chikriyīṣ chikriyē chikriyīṣvāhe chikriyīmāhe

or चिक्राय

chikrāya

चिक्रेथ चिक्रियथुस चिक्रिय चिक्रियिषे चिक्रियार्थे चिक्रियिष्वे
chikrētha chikriyāthūs chikriy chikriyīṣhe chikriyārthe chikriyīṣvhe

or चिक्रियथ

chikriyātha

or चिक्रियिष्वे
chikriyīṣvhe

चिक्राय चिक्रियथुस चिक्रियुस चिक्रिये चिक्रियार्ते चिक्रियिरे
chikrāya chikriyāthūs chikriyūs chikriyē chikriyārte chikriyirē

ओ *ṣrī*, 'to cook,' शिथय or शिथाय *ṣṛāya*, शिथिये *ṣṛiyē*

3 Of verbs ending in उ *u* or ऊ *ū* दु *du* 'to go'

दुद्वे दुद्विव दुद्विम दुद्वे दुद्विवहं दुद्विमहं
dūdva dūdviṣ dūdviṣ dūdve dūdviṣvāhe dūdviṣmāhe

or दुद्वे

dūdve

दुद्वेथ दुद्विवथुस दुद्विव दुद्विविषे दुद्विवार्थे दुद्विविष्वे
dūdvetḥ dūdviṣvāthūs dūdviṣ dūdviṣiṣhe dūdviṣārthe dūdviṣiṣvhe

or दुद्विवथ

dūdviṣvātha

or दुद्विविष्वे
dūdviṣiṣvhe

दुद्वेथ दुद्विवथुस दुद्विवुस दुद्वे दुद्विवार्ते दुद्विविरे
dūdvetḥ dūdviṣvāthūs dūdviṣūs dūdve dūdviṣārte dūdviṣirē

Those which end in ऊ *ū* differ only in the second person singular Parasmaipada, where इ *i* must be retained, e.g. लू *lū*, लूलविथ *lūlav-i-tha*

यु *yu*, 'to join,' युयव or युयाव, *yuyāva*, युयुवे *yuyuvē*, पू *pū*, 'to purify,' पुयव or पुयाव, *puyāva*, पुयुवे *puyuvē*

4 Of verbs ending in ऋ *ṛ*, (a) preceded by a single consonant धृ *dhṛ*, 'to hold'

दधर or दधार दधिव दधिम दधे दधिवहं दधिमहं
dādḥara dādḥāra dādḥriṣ dādḥrim dādḥe dādḥriṣvāhe dādḥrimāhe

दधर्थ दधिवथुस दध दधिविषे दधिवार्थे दधिविष्वे or दधिविष्वे
dādḥrtha dādḥrāthūs dādḥ dādḥriṣhe dādḥrārthe dādḥriṣvhe dādḥriṣvhe

दधार दधिवथुस दधुस दधे दधिवार्ते दधिविरे
dādḥāra dādḥrāthūs dādḥrūs dādḥe dādḥrārte dādḥrirē

हृ *hrī*, 'to take,' जहर or जहार *jahāra*, जह्रे *jahre*

(b) Preceded by a compound consonant स्मृ *smṛi*, 'to remember'

Parasmaipada.

Ātmanepada.

समृ	समृवि	समृमि	समरे	समृविहं	समृमिहं
<i>asmarā</i>	<i>asmarāvi</i>	<i>asmarāmi</i>	<i>asmarā</i>	<i>asmarāhi</i>	<i>asmarāmihi</i>

OR समृ

asmarā

समृषि	समृषुषि	समृष	समृषिषे	समृषिषि	समृषिषे
<i>asmarāṣi</i>	<i>asmarāṣuṣi</i>	<i>asmarāṣ</i>	<i>asmarāṣiṣe</i>	<i>asmarāṣiṣi</i>	<i>asmarāṣiṣe</i>

OR समृषिषे

asmarāṣiṣe

समृ	समृषुष	समृषु	समरे	समृषिति	समृषिरे
<i>asmarā</i>	<i>asmarāṣuṣ</i>	<i>asmarāṣu</i>	<i>asmarā</i>	<i>asmarāṣiti</i>	<i>asmarāṣire</i>

स्तृ *stṛi* 'to spread, तस्तृ OR तस्तृ *lastṛi* तस्तरे *lastare*5 Of verbs ending in कृ *kṛi*: कृ *kṛi* 'to throw'

कृ	कृवि	कृमि	कृरे	कृविहं	कृमिहं
<i>chakṛā</i>	<i>chakṛāvi</i>	<i>chakṛāmi</i>	<i>chakṛā</i>	<i>chakṛāhi</i>	<i>chakṛāmihi</i>

OR कृ

chakṛā

कृषि	कृषुषि	कृष	कृषिषे	कृषिषि	कृषिषे
<i>chakṛāṣi</i>	<i>chakṛāṣuṣi</i>	<i>chakṛāṣ</i>	<i>chakṛāṣiṣe</i>	<i>chakṛāṣiṣi</i>	<i>chakṛāṣiṣe</i>

OR कृषिषे

chakṛāṣiṣe

कृ	कृषुष	कृषु	कृरे	कृषिति	कृषिरे
<i>chakṛā</i>	<i>chakṛāṣuṣ</i>	<i>chakṛāṣu</i>	<i>chakṛā</i>	<i>chakṛāṣiti</i>	<i>chakṛāṣire</i>

6. Of verbs ending in consonants: रुच *ruçh*, 'to grieve.

रुचोष	रुचुषि	रुचुषिम	रुचुषे	रुचुषिविहं	रुचुषिमिहं
<i>ruçhāṣ</i>	<i>ruçhāṣi</i>	<i>ruçhāṣim</i>	<i>ruçhāṣe</i>	<i>ruçhāṣivihā</i>	<i>ruçhāṣimihā</i>

रुचोषिष	रुचुषुषि	रुचुष	रुचुषिषे	रुचुषिषि	रुचुषिषे
<i>ruçhāṣiṣ</i>	<i>ruçhāṣuṣi</i>	<i>ruçhāṣ</i>	<i>ruçhāṣiṣe</i>	<i>ruçhāṣiṣi</i>	<i>ruçhāṣiṣe</i>

रुचोष	रुचुषुष	रुचुषु	रुचुषे	रुचुषिति	रुचुषिरे
<i>ruçhāṣ</i>	<i>ruçhāṣuṣ</i>	<i>ruçhāṣu</i>	<i>ruçhāṣe</i>	<i>ruçhāṣiti</i>	<i>ruçhāṣire</i>

बुध *budh*, to know बुबोध *bubodha*, बुबुधे *bubudhe*7 Of verbs changing अ *a* to ए *e*, agreeably to § 114 II 2:तन् *tan*, to stretch.

Parasmaipada.

Âtmanepada

ततन ^१ or ततान ^१	तेनिव	तेनिम	तेने	तेनिवहे	तेनिमहे
<i>tātāna</i>	<i>tēnivā</i>	<i>tēnimā</i>	<i>tēne</i>	<i>tēnivāhe</i>	<i>tēnimāhe</i>
तेनिथ ^१	तेनथुस	तेन	तेनिषे	तेनाथे	तेनिध्वे
<i>tēniṭha</i>	<i>tēnithus</i>	<i>tēnā</i>	<i>tēniṣhe</i>	<i>tēnāṭhe</i>	<i>tēniḍhvē</i>
ततान ^१	तेनतुस	तेनुस	तेने	तेनाते	तेनरे
<i>tātāna</i>	<i>tēnātus</i>	<i>tēnūs</i>	<i>tēne</i>	<i>tēnāṭe</i>	<i>tēnirē</i>

पच *pach*, 'to cook,' पपच or पपाच *papācha*, पेचे *peche*.

§ 118 ALPHABETICAL LIST OF ANOMALOUS FORMS

आनञ् in the Veda is optionally used for आनञ् (reduplicated base of अञ् 'to anoint') in the weak forms (§ 114, II)

आनर्ह्, reduplicated base of अह् 'to go,' e.g. 1 dual Parasmaipada आनर्ह्वि

आनम्, reduplicated base of अम् 'to pervade,' e.g. 1 singular Âtmanepada आनम्

आर्, reduplicated base of अ 'to go,' e.g. 1 dual Par. आरिव

आह्, reduplicated form of a lost verb (अह्), which furnishes only some persons of the reduplicated perfect of ब्रू 'to speak,' viz Parasmaipada, singular 2 आत्थ (cf § 102, नह्), 3. आह, dual 2 आहथुस, 3 आहतुस, plur 3 आऊस.

इयञ्, reduplicated base of यञ् 'to sacrifice,' in strong forms (§ 114, I), i.e. the first and third persons singular Parasmaipada and optionally in the second, 1st इयज or इयाज (cf ईज् and येज्).

ईज्, reduplicated base of यज्, in weak forms (§ 114, II), i.e., the whole Âtmanepada, the dual and plural Parasmaipada, and optionally in the second person singular Parasmaipada, e.g. 1st dual Par ईजिव (cf इयज्)

ईघ्, reduplicated base of इन्ध् Âtman 'to kindle,' in the Veda, 1st or 3rd sing ईघे

ईय्, reduplicated base of इ 'to go,' in the weak forms (§ 114, II), e.g. 1st dual Par ईयिव *īy-ivā*, in the singular Par regularly (cf § 111, II, and 114, I 2), e.g. in the 3rd person इयाय *īyāy-a*.

¹ In the Veda also ततन्थ *tātānthā*

उवच् reduplicated base of वच् 'to speak' in the singular of the Para-maipada (cf ऊवच्) 1st उवाच

उवद् like the preceding of वद् to speak उवादं (cf ऊद्)

उवस् like the preceding of वस् to know उवाच (cf ऊवस् and वेच्)

उवच् like the 1st form of वच् to weave but also regularly ववे
cf 1st person उवाच or उवाचं or ववी (cf ऊव and ऊव्)

उवल् like the preceding of वल् to desire (cf ऊवल्)

उवम् like the preceding of वम् to dwell (cf ऊवम्)

उवह् like the preceding of वह् to bear remember § 102
(cf ऊह्)

ऊव reduplicated base of वच् to speak in the weak forms
(§ 114 II) 1st dual Par ऊविष (cf उवच्)

ऊद reduplicated base of वद् to speak (cf उवद्) } in the weak

ऊस् reduplicated base of वस् to know (cf उवस्) } forms

ऊव् reduplicated base of वच् to weave in the weak forms but
also regularly 1st dual Par ऊविष or वविष (cf उवच् and ऊव्)

ऊवुच् reduplicated base of वच् to cover in the second person
singular Para-maipada the termination is only ह्य and the final
उ may optionally be changed to च् or व् ऊवुचिविष or ऊवुविविष;
in the other forms उ is changed regularly in the first person
singular Para-maipada to च् or वाच् in the third to वाव् in all
the rest to व्व्; 1st sing Par ऊवुवाच 1st dual ऊवुविविष

ऊव् reduplicated base of वच् to weave in the weak forms
(§ 114 II) 1st dual Par ऊविष (cf ऊव and उवच्)

ऊवल् redupl base of वल् (cf उवल्)

ऊवम् redupl base of वम् (cf उवम्) 1st dual Par ऊविष } in the

ऊवह् redupl base of वह् (cf उवह्) } weak

वच् may optionally be used as base of the perfect of वच् to } forms

the in the weak forms (§ 113, II) 1st dual Par वीविष or regularly
वविविष

वच्, reduplicated base of क् 'to make', has the initial र् of the
personal terminations only in the third person plural Ātmanepada,
eg 1st dual Par वरुव but वकिरे *chakre irē*

चख्, reduplicated base of खन् 'to dig,' in the weak forms (§ 114, II), e.g. चखि॒व, 1st dual Par

चस्कर्, reduplicated base of कृ 'to make,' when combined with certain prepositions, after which it becomes स्क्र (cf. § 189, Observ 4), e.g. 3rd sing Par स चस्कार्, 1st dual सं चस्करि॒व

चिकि (and regularly चिचि), reduplicated base of चि 'to arrange,' 3rd singular Parasmaipada चिका॑य or चिचा॑य

जच्, reduplicated base of चस् 'to eat,' in the weak forms (§ 114, II), 1st dual Par जचि॒व

जगल् or जगर्, reduplicated base of गृ 'to swallow'

जगृह्, reduplicated base of ग्रह् 'to take,' in the weak forms (§ 114, II), जगृहि॒व, 1st dual Par

जगम्, like the preceding of गम् 'to go,' जगि॒म्व

जघन्, reduplicated base of हन् 'to kill,' in the singular Parasmaipada, e.g. 3rd person जघान् (cf. जघ्न)

जघ् of हन् 'to kill,' in the weak forms (§ 114, II), e.g. 1st dual Parasmaip. जघि॒व (cf. जघन्)

जजम्, reduplicated base of जम् Âtm 'to gape,' 1st sing जजम्हे

जजागर्, and without reduplication (cf. § 47), जागर्, redupl base of जागृ 'to wake,' 3rd sing Par. जजागार् or जागार्, 1st dual जजागरि॒व or जागरि॒व

जञ्, reduplicated base of जन् 'to bring forth,' in the weak forms (§ 114, II), जञि॒व, 1st dual Parasmaipada

जागर्, see जजागर्

जिगि, reduplicated base of जि 'to conquer,' 3rd sing Par जिगा॑य 1st dual Par जिगि॒व

जिघि of हि 'to go,' जिघा॑य, जिघि॒व.

जिज्या of ज्या, 'to become old,' जिज्यौ, जिज्यि॒व

जिज्यो of ज्यो, Âtm 'to restrain,' 1st sing Âtm जिज्ये.

जुगूह् of गुह्, 'to hide,' in the first and third persons singular Parasmaipada, and in the second if इ is retained, 1st and 3rd sing Par जुगूह्, 2nd जुगूहि॒थ or जुगोढ्

जुह् of ह्रे, 'to call,' e.g. 3rd singular Par जुहा॑य, 1st dual जुहु॑वि॒व

बिद् of बु to 'be old,' may optionally be used as base of the weak forms (§ 114, II) 1st dual Parasma बिद्विष or बिद्विष

तद् Vedic reduplicated base of तृ, to stretch 'in the weak forms (§ 114 II) e.g. 2nd sing Ātm तद्विषे

तवप्, reduplicated base of तुप् to 'satisfy' in the second person singular Parasmaipada, when without ह तवप्थ or regularly तवप्थि and तवप्थि

तवम् Vedic reduplicated base of तवप् to stop in the weak forms (§ 114 II) तवमर्षिष, 3rd dual Par

तिष्ठिष्, reduplicated base of ठिष् to split, also regularly तिष्ठिष्

तिष्ठीष् reduplicated base of ठीष् to split 'also regularly तिष्ठीष्

तुष्टु reduplicated base of तु to praise, retains ह only in the termination of the third person plural Ātmanepada, e.g. 1st dual Par तुष्टुव

तिद् reduplicated base of तु to cross, in the weak forms (§ 114, II) तिद्विष, 1st dual Par

विष्, reduplicated base of वप् to be ashamed, in the same inflexions, विषिष

विस् (?), reduplicated base of वस् 'to fear' optionally in the same inflexions, विसिष or विसिष

ददद्, reduplicated base of दद् to give' (against § 114 II 2) दद्विष

ददद्, reduplicated base of दद् to bite, optionally in the weak forms (§ 114, II), दद्विष or दद्विष

ददद् reduplicated base of दद् to burst optionally in the weak forms (§ 114, II), e.g. दद्विष or दद्विष

ददद्, reduplicated base of दृप् to be proud, optionally in the second person singular Parasmaipada, when without ह ददद्थ or ददद्थि or दद्विष

ददद्, reduplicated base of दृप् to see, in the second person singular Parasmaipada, when without ह ददद्थ (or दद्विष)

दिदि reduplicated base of दि Ātm. to protect, 1st sing दिदि

दिदीष् reduplicated base of दी Ātm 'to go to ruin,' 1st sing दिदीषे

दिद्युत्, reduplicated base of द्युत् 'to shine,' दिद्युते

दुदु, reduplicated base of द्रु 'to run,' retains the इ of the terminations only in the 3rd pers plural Âtm, e.g. दुदुव, but दुदुविरे

देम्, reduplicated base of दम् 'to hurt,' optionally in the weak forms (§ 114, II), देमिव or द्दम्भिव

ननश्, reduplicated base of नश् 'to perish,' in the second person singular Parasmaipada when without इ, ननष्ठ (or नेमिथ, § 114, II 2)

पप्, reduplicated base of पत् 'to fall,' in the Veda, in the weak forms (§ 114, II), पप्तिम

पम्, reduplicated base of पन् 'to praise,' likewise in the Veda, पम्ने

पप्, reduplicated base of पू 'to fill,' optionally in the weak forms (§ 114, II) e.g. पप्तिव or पप्तिव

पिथ्, reduplicated base of प्याथ् 'to be exuberant,' पिथे

फेल्, reduplicated base of फल् 'to go,' optionally in the weak forms (§ 114, II), फेलिव or पफेलिव

फेल्, reduplicated base of फल् 'to burst,' in the weak forms (§ 114, II), e.g. फेलिव

वप्स्, reduplicated base of भस् 'to eat,' in the Veda, in the weak forms (§ 114, II)

वमर्ज् optionally instead of वमज् from भज् 'to fry,' e.g. 2nd sing Par वमर्जिथ or वमज्जिथ, or without इ, वमर्ष्ट or वमर्ष्ट (cf § 102)

वभूव्, reduplicated base of भू 'to become,' 'to be' It is conjugated as follows

वभूव् <i>bābhūva</i>	वभूविव <i>bābhūviva</i>	वभूविम <i>bābhūvima</i>	वभूवे <i>bābhūve</i>	वभूविवहे <i>bābhūvivdhe</i>	वभूविसहे <i>bābhūvimahe</i>
वभूविथ <i>bābhūvitha</i>	वभूवथुस् <i>bābhūvathus</i>	वभूव <i>bābhūva</i>	वभूविषे <i>bābhūviṣhe</i>	वभूवार्थे <i>bābhūvāthe</i>	वभूविध्वे <i>bābhūvidhve</i>
					or वभूविद्धे <i>bābhūviddhve</i>
वभूव् <i>bābhūva</i>	वभूवतुस् <i>bābhūvatus</i>	वभूवुस् <i>bābhūvus</i>	वभूवे <i>bābhūve</i>	वभूवाते <i>bābhūvāte</i>	वभूविरै <i>bābhūvirai</i>

बभू, reduplicated base of भू 'to bear' retains ह only in the third person plural Ātmanepada, बभूव, but बभूरे

भिक्ष reduplicated base of भिज् 'to divide, in the weak forms (§ 114 II) भिक्षिव, भिक्षयुक्

धेक्, reduplicated base of धाक् Ātm to shine, optionally 1st sing धेजे or यथाजे

धेम, reduplicated base of ध्रम् to whirl, optionally in the weak forms (§ 114 II) धेमिव or यधमिव

धेग, reduplicated base of धाग् Ātm to shine optionally, धेजे or यथाजे

भेग, reduplicated base of भ्राग् Ātm. to shine, optionally

ममज् reduplicated base of मज्ज to dive in the second person singular Parasmaipada, when without ह ममज्कथं else ममजिथ

ममा reduplicated base of मि II 5 'to throw' and मी II 9 'to hurt' in the singular Parasma ममा but 1st dual मिम्विव

मसु reduplicated base of मृ Ātm to die, is conjugated in the Parasmaipada, e.g. 1st sing ममर् or ममार् etc.

ममाक् see ममुक्

ममुक् reduplicated base of मुज् to wipe. In the singular Parasmaipada it must, and in all the other inflexions, when the termination begins with a vowel, it may become माक् e.g. 1st and 3rd sing ममार् 3rd plur ममार्कुस् or ममुकुस् This verb belongs to those which may optionally reject the initial ह of the termination, except in the third person plural Ātmanepada. The 1st dual Par for instance may be ममुव्व or ममुविव or ममारिव

मख् in the Veda instead of मेग् (§ 114 II 2) from मज् 'to think, ममावे

येक् in the Veda, optionally in the weak forms (§ 114 II) of यज् to sacrifice, e.g. 1st sing Ātm येजे (cf हयक् रय्)

११न्ध, reduplicated base of रध् to perish, before terminations beginning with a vowel, e.g. 1st and 3rd person sing Parasm. ११न्धे 2nd person ११न्धिव but without ह ररध्

रेज्, reduplicated base of रज् 'to shine,' in the weak forms (§ 114, II), *e.g.* रेजिव or रजिव

रेध्, reduplicated base of रध्, but only when it means 'to hurt,' in the weak forms (§ 114, II)

लल, reduplicated base of ली 'to adhere,' optionally in the singular Parasmaipada, *e.g.* 3rd person लली or ललाय, but in the Âtm regularly लिखे (Sch Pāṇini VI 1, 51, *cf.* Westergaard, Radices)

ववक्, reduplicated base of वक् 'to be crooked,' in the Veda in the weak forms (§ 114, II), *e.g.* ववक्ने, 3rd plur Âtm. without इ

ववृ, reduplicated base of वृ 'to select,' etc., attaches the terminations without इ, except in the second person Par (but in the Veda also here) and in the third plural Âtm, ववृव, ववरिथ (Ved. ववर्थ) वव्रिरे

ववल्, instead of ववन्, from वल् 'to honour,' in the weak forms (§ 114, II), in the Veda, *e.g.* ववले, 1st and 3rd sing of the Âtmanepada

विद् 'to know' If the perfect of this verb is used in the sense of the present (§ 108, p 91), it rejects the reduplication and the initial इ of the terminations, *e.g.* 1st and 3rd sing Par वेद्, 2nd sing वेत्, 1st dual Par विद्, 1st plur Par विद्म These anomalies are restricted to the Parasmaipada When expressing the perfect it is formed regularly, विवेद्, etc

विविच्, reduplicated base of व्यच् 'to surround,' in the weak forms (§ 114, II), विविचिव (*cf.* विव्यच्)

विविध्, reduplicated base of व्यध् 'to beat,' in the weak forms (§ 114, II), *cf.* विव्यध्

विव्यच्, reduplicated base of व्यच् in the sing Par (*cf.* विविच्)

विव्यथ्, reduplicated base of व्यथ्, Âtm. 'to tremble,' 1st sing विव्यथे

विव्यध्, reduplicated base of व्यध्, in the sing Par (*cf.* विविध्)

विव्यच्, reduplicated base of व्ये 'to cover,' in the singular Parasm necessarily, in the other forms optionally, *e.g.* 3rd sing. Parasm विव्याय, 1st dual Par विव्यिव or विव्ययिव

वेप् reduplicated base of वप् in the Veda optionally in the weak forms (§ 111 II), e.g. वेपे cf चवप् क्षप्

वेम् reduplicated base of वम् 'to vomit' likewise.

ग्रप् reduplicated base of ग्रस् 'to hurt' (against § 114, II 2), ग्रप्तिव

ग्रप्, reduplicated base of ग्र् to hurt : optionally in the weak forms (§ 114, II), e.g. ग्रप्तिव or ग्रप्तिव

गुप् reduplicated base of गि to swell, optionally e.g. 3rd sing Par गुप्तिव or गिप्तिव

गुप्, reduplicated base of गु to hear rejects the initial ह् of the terminations, except in the 3rd plur Attm., e.g. 1st dual Par गुप्तिव but गुप्तिवि

क्षप् reduplicated base of क्षप्, and optionally of क्षम् 'to loosen' in the weak forms (§ 114 II) e.g. क्षेपिव or क्षप्तिव

सप् in the Veda instead of सेप् from सप् to follow e.g. सप्तिरे

सप्, reduplicated base of सप् to stick, optionally in the weak forms (§ 114 II), e.g. सप्तिव or सप्तिव

समुप् reduplicated base of सू to bring forth, in the Veda समुप् (cf धमुप्)

सम्, reduplicated base of सू to go ' rejects the initial ह् of the terminations, except in the the 3rd plur Attm., e.g. समुप्

सप्, reduplicated base of सप् to abandon, in the second pers. singular Parasma when without ह् सप्तिव or सप्तिव

सस्वप्, reduplicated base of स्वप् Attm 'to embrace, optionally, e.g. सस्वपे or सस्वपे

सुप्, reduplicated base of स्वप् to sleep, in the weak forms (§ 114, II) e.g. सुप्तिव (cf सुप्तिव)

सुप्, reduplicated base of स्वप् to sleep ' in the strong forms (§ 114, I), e.g. 3rd singular Parasma. सुप्तिव

सिन् (?) reduplicated base of सन् to sound optionally in the weak forms (§ 114, II)

सिम् (?) reduplicated base of सन् to be unconfused like the preceding

खेन्, reduplicated base of खम् 'to sound,' like the preceding, e.g. खेमुस् or सखमुस्, 3rd plur Par

खेन्, reduplicated base of खन् 'to sound,' like the preceding

Observ In the Veda the reduplication is sometimes rejected.

§ 119 The reduplicated perfect is restricted to monosyllabic primitive verbs not beginning with ई *ī*, ऊ *ū*, ऋ *rī*, a diphthong, or इ *i*, उ *u*, ऋ *ri* followed by a compound consonant. All other verbs take the periphrastic form

2 PERIPHRASTIC PERFECT

§ 120 According to the preceding paragraph the periphrastic perfect is formed

I From primitive verbs 1 consisting of more than one syllable, e.g. चकास् *chakās*, 'to shine'

2 Beginning (a) with ई *ī*, ऊ *ū*, ऋ *rī*, or a diphthong, e.g. ईड् *īd* 'to praise'

(b) With इ *i*, उ *u*, ऋ *ri*, followed immediately by more than one consonant, e.g. इन्ध् *indh* 'to kindle'

II From all the derivative verbs (§§ 39-62, cf Pāṇini, III 1, 35)

§ 121 The periphrastic perfect is formed by affixing आम् *ām* to the verb, e.g. चकासाम् *chakās-ām*, ईडाम् *īd-ām*, इन्धाम् *indh-ām*, and by combining with this form the reduplicated perfect of the verbs अस् *as*, 'to be,' भू *bhū*, 'to become,' or कृ *kṛ*, 'to make,' which lose their accents

When, according to § 65, the verb ought to be conjugated in the Âtmanepada, the reduplicated perfect of कृ *kṛ* follows the Âtmanepada, but अस् *as* and भू *bhū* are always conjugated in the Parasmaipada, e.g. ईड् *īd*, Âtm, 1st sing perfect with कृ *kṛ*, ईडा चक्रे *īdām chakre*, with अस् *as*, or भू *bhū*, ईडामास *īdām āsa*, ईडा बभूव *īdām babhūva*

§ 122 Before the affix आम् *ām*, the base undergoes the following modifications

1 A final अ *a*, or आ *ā*, is rejected, e.g. from बोधय *bodhaya*,

causal of बुध् *budh* to understand बोधयाम् *bodhayām*; दारिद्र्य *daridra* to be poor दारिद्र्यम् *daridryam*.

2. A final द् or द् of changed to च् or उ or ञ् to च् or च् or च् or च् to च् or (same) e.g. बाभू *babū* frequentative of भू *bhū* to become बोभयाम् *bobhayām*.

3. Ultimate द् of उ or ञ् or च् followed by a simple consonant are changed to ए ओ च् or एणा e.g. बावृत् *ba-vṛt* to choose' बावृताम् *ba-vṛtām*. The last द् of the desiderative for ling च् remain unchanged e.g. बुधाधिषाम् *budhādhiṣām*; also उ or ञ् of frequentatives followed by a radical consonant.

4. The rule given § 105 applies also here e.g. बिभिय *be bhidyā* frequentative of भिद् *bhid* to split makes बिभिदाम् *be bhidām*; नमस्यन्ताम् *na-masyāntām* or नमस्यन्ताम् *na-masyāntām* or नमस्यन्ताम् *na-masyāntām*.

§ 123. Pāṇini: ५.१.८५ *chhadayaṇi* 10. १.८६ *et hā* 1. १.८७

छादयाम् <i>chhadayām</i>	आमि	१	बभूव	१	चकार	१	च
	<i>āmi</i>		<i>babūva</i>		<i>chakara</i>		<i>ch</i>
	आमिष		बभूविष		चकार्य		चरये
	<i>āmiṣa</i>		<i>babūviṣa</i>		<i>chakariya</i>		<i>charye</i>
	आम		बभूव		चकार		चके
	<i>āma</i>		<i>babūva</i>		<i>chakara</i>		<i>chake</i>
	आमिष		बभूविष		चरय		चरये
	<i>āmiṣa</i>		<i>babūviṣa</i>		<i>charya</i>		<i>charye</i>
	आमयुग		बभूवयुग		चक्रयुग		चक्रये
	<i>āmayuga</i>		<i>babūvayuga</i>		<i>chakrayuga</i>		<i>chakraye</i>
छादयाम् <i>chhadayām</i>	आमयुग		बभूवयुग		चक्रयुग		चक्रये
	<i>āmayuga</i>		<i>babūvayuga</i>		<i>chakrayuga</i>		<i>chakraye</i>
	आमिष		बभूविष		चरय		चरये
	<i>āmiṣa</i>		<i>babūviṣa</i>		<i>charya</i>		<i>charye</i>
	आमि		बभूव		चकार		चके
	<i>āmi</i>		<i>babūva</i>		<i>chakara</i>		<i>chake</i>
	आमिष		बभूविष		चरय		चरये
	<i>āmiṣa</i>		<i>babūviṣa</i>		<i>charya</i>		<i>charye</i>
	आमयुग		बभूवयुग		चक्रयुग		चक्रये
	<i>āmayuga</i>		<i>babūvayuga</i>		<i>chakrayuga</i>		<i>chakraye</i>

§ 124. ALPHABETICAL LIST OF ANOMALOUS FORMS

आयाम् from आय 'to go' (again see § 110)

आसाम् from आस 'to sit' (likewise)

ऋतीयाम् from ऋत् 'to blame' (cf. § 81), which forms also a reduplicated perfect

ओषाम् from उष् 'to burn' (against § 119, forms also a reduplicated perfect)

कामयाम् from कम् 'to love,' like the preceding

कासाम् from कास् 'to cough' (against § 119)

गोपायाम् from गुप् 'to protect' (cf. § 81), which forms also a reduplicated perfect

जिह्रयाम् from ह्री 'to be ashamed,' with reduplication (against § 119), forms also a reduplicated perfect.

जुहुवाम् from ऊ 'to sacrifice,' like the preceding

दयाम् from द्य् 'to give' (against § 119)

दीक्षाम् from दीधी 'to shine' (against § 122, 2).

धूपायाम् from धूप् 'to fumigate' (cf. § 81), forms also a reduplicated perfect

पणायाम् from पण्, and } 'to praise,' like the preceding
पनायाम् from पन् }

विमयाम् from भी 'to fear,' with reduplication, against § 119, forms also a reduplicated perfect

विमराम् from मृ 'to bear,' like the preceding

विच्छायाम् from विष् 'to go' (cf. § 81), forms also a reduplicated perfect

विदाम् from विद् 'to know,' against § 119, forms also a reduplicated perfect

वेयाम् from वेवी 'to go,' against § 122, 2

SIXTH VERBAL FORM AORIST

§ 125 The aorist has seven forms But most verbs are restricted to one, some admit of two, and very few of three

§ 126 Three of these seven forms are formed by personal terminations, the other four by compounding the verb with the three aorists, or the imperfect and two aorists, of the verb अस् as

to be. We shall call the latter compound *nori ts* and the former simple *nori t*.

§ 127. All the seven forms take the temporal augment according to the rules laid down in § 74. 1. It is rejected when the *nori t* is used with the negative particle *नृ mī* or *नृ छं mī sma* in the sense of a prohibitive imperative; in the Veda also in many other instances.

THE THREE SIMPLE AORISTS

FIRST FORM OF THE AORI T

§ 128. The augmented verb is combined with the terminations of the Imperfect (§ 71. 2). Verbs ending in *आ a* or diphthongs and frequentatives take *अम् us* in the third person plural Parasmaipada, before which final *आ a* and diphthongs are rejected, e.g. *दा du* to give *अदा + अम् ad + ma = अदम् adus*. Before the other terminations final diphthongs are changed to *आ a* e.g. *धि dīc* to drink *अधि + म ddhe + ma = अधाम ddhama*. The initial *अ a* of the termination of the first person singular Parasmaipada is dropped after *आ a* e.g. *अधा adha* (in stead of *अधि adīc*) + *अम् am* becomes *अधाम ddham*.

§ 129. Only twelve verbs and their first frequentatives take this form of the *nori t*. In the Veda, however, it is used more frequently. The first *nori t* is conjugated in the Parasmaipada only (but cf. § 130). A radical *आ ri* is changed to *अर ar*. The second and third persons singular Parasmaipada follow the rules given in § 103 e.g. *पुनृ rīj* makes in the 2nd and 3rd persons sing. Par. *अदर di arh*.

§ 130. Nine verbs ending in *ञ n* or *य y* take this form in the second and third persons singular of the Ātmanepada, before the terminations of which, viz., *यास् tha* and *ता ta* the nasal is rejected e.g. *तञ tan* to stretch, *अतयास् d ta tha* *अतन d-ta-ta*; *याय rīj* 'to go' *अययास् dr tha* *आत dr-ta*—*मय yan* 'to obtain,' lengthens *अ a* at the same time *अययास् d-ya-tha* *अयान d-ya-ta*.

§ 131

PARADIGM दा *dā*, 'to give'

SINGULAR	DUAL	PLURAL
अ॒दो॒म् <i>ádām</i> , 'I gave'	अ॒दो॒व <i>ádāva</i>	अ॒दो॒म् <i>ádāma</i>
अ॒दो॒स् <i>ádās</i>	अ॒दो॒तम् <i>ádātam</i>	अ॒दो॒त <i>ádāta</i>
अ॒दो॒त् <i>ádāt</i>	अ॒दो॒ताम् <i>ádātām</i>	अ॒दु॒स् <i>ādus</i>

From स्था *sthā*, 'to stand,' अ॒स्थो॒म् *ásthām*, etc

SECOND FORM OF THE AORIST

§ 132 The augmented verb takes the terminations of the imperfect of the first conjugation, or rather of the sixth conjugational class (§ 80, 3), with which, if the augment is rejected, it agrees also in regard to the accent, *e g* imperfect of तुद् *tud* without augment तु॒दम् *tud-ám*, तु॒दस् *tud-ás*, etc, aorist 2 of सिच् *sich*, सि॒चम् *sich-ám*, सि॒चस् *sich-ás*, etc (*cf* my 'Kurze Grammatik,' § 256)

The terminations therefore are

Parasmaipada.

Âtmanepada

अ॒म्	अ॒व	आ॒म्	ए	आ॒वहि	आ॒महि
<i>am</i>	<i>áva</i>	<i>āma</i>	<i>e</i>	<i>āvahi</i>	<i>āmahi</i>
अ॒स्	अ॒तम्	अ॒त	अ॒थास्	ए॒थाम्	अ॒ध्वम्
<i>as</i>	<i>atam</i>	<i>ata</i>	<i>athās</i>	<i>ethām</i>	<i>adhvam</i>
अ॒त्	अ॒ताम्	अ॒न्	अ॒त	ए॒ताम्	अ॒न्त
<i>at</i>	<i>atām</i>	<i>an</i>	<i>ata</i>	<i>etām</i>	<i>anta</i>

§ 133 The second form of the aorist is used more frequently than the first (*cf* my 'Vollständige Grammatik,' § 841)

Verbs containing ऋ १२ change it to अ॒र् *a* दृ॒म् *diṛ*, 'to see,' अ॒दर्श॑म् *á-darṣ-am* A penultimate nasal is rejected स्क॒न्द *skand*, 'to ascend,' अ॒स्क॒दम् *á-skad-am* (see the list, § 137)

§ 134

PARADIGM सिच् *sich*, 'to sprinkle'

अ॒सि॒चम्	अ॒सि॒चा॒व	अ॒सि॒चा॒म्	अ॒सि॒चे	अ॒सि॒चा॒वहि	अ॒सि॒चा॒महि
<i>dsicham</i>	<i>dsichāva</i>	<i>dsichāma</i>	<i>dsiche</i>	<i>dsichāvahi</i>	<i>dsichāmahi</i>
अ॒सि॒चस्	अ॒सि॒च॒तम्	अ॒सि॒च॒त	अ॒सि॒च॒थास्	अ॒सि॒च॒थाम्	अ॒सि॒च॒ध्वम्
<i>dsichas</i>	<i>dsichatam</i>	<i>dsichata</i>	<i>dsichathās</i>	<i>dsichethām</i>	<i>dsichadhvam</i>
अ॒सि॒च॒त्	अ॒सि॒च॒ताम्	अ॒सि॒च॒न्	अ॒सि॒च॒त	अ॒सि॒च॒ताम्	अ॒सि॒च॒न्त
<i>dsichat</i>	<i>dsichatām</i>	<i>dsichan</i>	<i>dsichata</i>	<i>dsichetām</i>	<i>dsichanta</i>

From लिप् *lip*, 'to anoint,' अ॒लि॒पम् *álpam*, etc

causal and tenth conj cl. of लोक् *lok*, 'to see,' cf my 'Vollständige Grammatik,' § 844

III If the verb contains अर् *ar*, आर् *ār*, ईर् *īr*, or अल् *al*, being modifications of ऋ *ṛ*, ॠ *ṛī*, or लृ *lṛ*, these letters either are left unchanged, or अर् *ar*, आर् *ār*, and ईर् *īr* are changed to ऋ *ṛ*, अल् *al* to लृ *lṛ*, e g वर्तय *var-t-aya*, causal of वृत् *vrit*, 'to be occupied,' may form its aorist either from वर्त् *var-t* or वृत् *vrit*, मार्जय *mā-j-aya*, causal of मृज् *mry* (§ 60), either from मार्ज् *mā-j* or मृज् *mry*, कीर्तय *kīrt-aya*, tenth conj cl of कृत् *kṛt* (§ 61), either from कीर्त् *kīrt* or कृत् *kṛt*, कल्पय *kalp-aya*, causal of क्लृप् *klhp*, 'to prosper,' either from कल्प् *kalp* or क्लृप् *klhp*

IV The verb modified according to the rules I II III is the base of the reduplication The reduplication follows the general rules in regard to consonants, medial अ *a*, इ *i*, उ *u*, if they are followed by a compound consonant, and आ *ā*, ई *ī*, ऊ *ū*, ए *e*, ऐ *ai*, ओ *o*, and औ *au* (cf II and § 46), e g from तक्षय *takshaya*, अततक्षम् *a-ta-taksh-am*, वर्तय *var-taya*, अववर्तम् *a-va-var-t-am* (cf III), भिक्षय *bhikshaya*, causal of भिक्ष् *bhiksh*, 'to beg,' अविभिक्षम् *a-bi-bhiksh-am*, मालय *mālaya*, अममालम् *a-ma-māl-am*, टीकय *tīkaya*, अटिटीकम् *a-ti-tīk-am*, नेदय *nedaya*, अनिनेदम् *a-ni-ned-am*, लोकय *lokaya*, अलुलोकम् *a-lu-lok-am*

But there are special rules for the reduplication of अ *a*, इ *i*, and उ *u*, when followed by a single consonant, and of ऋ *ṛ* and लृ *lṛ*

1 A medial अ *a*, followed by a single consonant, is represented in the reduplicated syllable by इ *i* when the verb begins with a compound consonant, by ई *ī* when the verb begins with a single consonant, e g क्रमय *kramaya*, causal of क्रम् *kram*, 'to go,' अचि-क्रमम् *a-chi-kram-am*, पाठय *pāṭhaya*, causal of पठ् *path*, अपीपठम् *a-pī-path-am*, दापय *dāpaya*, causal of दा *dā*, अदीदपम् *a-dī-dap-am* (cf II)

Exceptions (a) The exception 1 to the rule given in § 54, applies also here, e g च्यावय *chyāvaya*, causal of च्यु *chyu*, makes

अचुच्यवम् *a-chu-chyar-am*, or अचिच्यवम् *a-chu-chyar-am*; other examples see under 2

(b) For some sporadic exception cf my *Vollständige Grammatik* §§ 844 208 209 'kurze Grammatik' §§ 267 70 *८६* समाज्य *sahhajaya*, 'to honour,' अससमाजम् *a sa sahhar-am*

2. Medial इ *i* and उ *u* when followed by a single consonant are represented in the reduplicated syllable by इ *i* and उ *u* when the verb begins with a compound consonant by ई *ī* and औ *ō* when the verb begins with a single consonant *८६* क्षिप्य *kshēpaya* : causal of क्षिप् *kship*, 'to throw' अचिक्षिपम् *a-chi kship-am*; क्रोधय *krodhaya* causal of क्रुध् *krudh* 'to be angry' अचुकुधम् *a-chu-krudh-am*; but भेदय *bhedaya* causal of भिद् *bhid* 'to split' अबीभिदम् *a-bī-bhid-am*; बोधय *bodhaya* causal of बुध् *budh* अबुबुधम् *a bī budh-am*

This rule applies also to उ *u* when it represents an अ *a* which is followed by द् *r* according to Exc. *a* from I *८६* (cf § 54 1) from द्रावय *dravaya* अदुद्रवम् *a-du-drai-am* (or अदिद्रवम् *a-di drav-am*); from नावय *navaya* अनूनवम् *a nī nav-am*

There are some exceptions to this rule, *८६* from कुमार्य *kumara-ya* denominative of कुमार *kumara* 'a youth' अचुकुमारम् *a-chu ku-mar-am*; cf my *Vollständige Grammatik* §§ 844 208 209

3 अटि *ṭi* and अटु *ṭu* if preceded or followed by a compound consonant, are represented in the reduplicated syllable by ई *ī*, else by ई *ī*, *८६* स्पर्शय *sparṣaya* causal of स्पर्स् *spṛś* 'to touch,' when forming its aorist from स्पर्स् *spṛś* (cf III) makes अचिस्पृशम् *a pi spṛś-am* गुम्य *trīmpaya*, causal of गुम् *trimp* 'to satisfy' अतिगुम् *a-ti-trimp-am* but वर्तय *varṭaya* when forming its aorist from वृत् *ṛt* (III) makes अवीवृत् *a vī ṛt-am*; मार्जय *māṛjaya* causal of मृज् *mṛj* अमीमृजम् *a mī-mṛj-am*; कीर्तय *kīrtaya* tenth conj class of कृत् *kṛt* अचोक्तम् *a-chī kṛt-am*; कल्पय *kalpaya* अचोक्तम् *a-chī-kalp-am*

V Verbs beginning with a vowel or diphthong are reduplicated according to § 54 II, and augmented agreeably to § 74 1

eg (cf § 54, II) from आशय *āṣaya*, reduplicated base अशिञ् *a-ṣiṣ*, with augment and termination आशिञ्म् *ā-ṣiṣ-am*, अभय *abhaya*, आविभम् *ā-bibh-am*, अर्चय *archaya*, आर्चिचम् *āi-chich-am*, इन्धय *indhaya*, ऐन्दिचम् *ain-didh-am*

§ 137 ALPHABETICAL LIST OF THE MOST NOTABLE ANOMALIES IN THE THREE SIMPLE FORMS OF THE AORIST

अचम्, etc, 2nd form, from धस्, 'to eat,' with syncope for अचसम्
अव्यम्, etc, 2nd form, from व्या, 'to speak,' by rejecting the
final of the verb

अगुचम्, etc, 2nd form, from ग्लुञ्, 'to go'

अचकथम्, or regularly अचीकथम्, etc, 3rd form, from कथ्, 10th
conj cl, 'to tell'

अचचहम्, or regularly अचीचहम्, etc, 3rd form, from चह्, 10th
conj cl, 'to deceive'

अचचेष्टम्, or regularly अचिचेष्टम्, etc, 3rd form, from चेष्ट्, 'to
struggle.'

अचुदम्, 2nd form (?), cf अचुदम्

अजगणम्, or regularly अजीगणम्, 3rd form, from गण्, 10th conj
cl, 'to number'

अजिघ्रियम्, 3rd form, from घ्रापय, causal of घ्रा, 'to smell'

अजीहिपम्, Vedic 3rd form, from हापय, causal of हा, 'to leave'

अगुहावम् or अगूहवम्, 3rd form, from ह्रापय, causal of ह्रे, 'to
call' (formed as if the causal was *हावय from ह्र for ह्रे)

अगूङ्गम्, Vedic 3rd form, from ह्रोरय, causal of ह्रू, 'to be
cooked'

अतत्वरम्, 3rd form, from त्वरय, causal of त्वर्, 'to hasten'

अतसारम्, 3rd form, from सारय, causal of स्तृ, 'to spread' (अति-
सारम्, which would be the regular form, is derived from स्तृ, which
is identical with स्तृ)

अतिष्ठियम्, 3rd form, from स्थापय, causal of स्था, 'to stand.'

अददरम्, 3rd form, from दारय, causal of दृ, 'to burst'

अदिद्युतम्, 3rd form, from द्योतय, causal of द्युत्, 'to shine'

- अधसम्, 2nd form from अध् to fall
 अनेयम्, 3rd form from नय् 'to perish' (with syncope for *अनयम्, cf. § 114 II 2)
 अपतम्, 3rd form from पत् 'to fall' (with syncope for अपपतम्)
 अपस्यम्, 3rd form from प्स्य् to spread
 अपस्यम्, 3rd form, from स्य् to take
 अपीयम्, 3rd form, from पायय causal of पा to drink' (§ 30); with syncope for अपोपयम् (which appears actually in the Veda)
 अबुदम्, 2nd form, from बुद् (?) or बुम् बुम्).
 अबुधम्, 2nd अबुदम्
 अभूवम्, 1st form from भू 'to become' which is changed to भूस् in the first person singular and in the third person plural Par (cf. § 118, p. 106); the other inflections are regular 2nd along अभूम 1st
 अधसम्, 2nd form from ध् to fall
 अधसम्, 2nd form from ध् to fall.
 अबोधम्, 3rd form (for *अववधम् = अववधम् = अबोधम्) from वध् to speak.
 अशियम्, 2nd form from श्यास् to instruct (cf. § 108 and the accentuation when without augment, शियम्)
 अश्रूयम्, or regularly अश्रियम्, 3rd form from श्रायय, causal of श्रि, to swell, to go
 अथम्, 2nd form, from थम् to be careless.
 अथम्, 2nd form, from थि, to swell.
 असमरम्, 3rd form, from सारय causal of स्मृ to recollect.
 अमिष्यम्, Vedic } 3rd form from म्पायय, causal of स्मृ to
 अमुष्यम्, common } sleep
 अशोदम्, 2nd form from शोद्, to ascend.
 अशम्, 2nd form, from शम् to stop
 अशोदम्, 2nd form from शोद्, 'to ooze,' only in the Parasma
 अथम्, 2nd form from थम् 'to be careless.'
 अधसम्, 2nd form, from ध्, } 'to fall
 अधसम्, 2nd form, from ध्, }
 अधम्, 2nd form from ध् 'to trust

अहम्, 2nd form, from ह्वे, 'to call'

आन्धम्, 3rd form, from अन्धय, 10th conj cl of अन्ध्, 'to be blind'

आस्यम्, 2nd (? or third, for primitive *ā-sas-am*) form, from अस, 'to throw'

औननम्, 3rd form, from ऊनय, 10th conj cl of ऊन्, 'to diminish'

और्णुग्वम्, 3rd form, from ऊर्णुवय, causal of ऊर्णु, 'to cover'

THE FOUR COMPOUND AORISTS

§ 138 The imperfect and the two aorists of अस *as*, by which the four last aorists are formed (§ 126), reject their initial आ *ā* (cf § 139 sqq).

FOURTH AND FIFTH FORMS OF THE AORIST

§ 139 In both forms the augmented verb is compounded with the inflexions of the imperfect of अस *as* (§ 108, p 84), which reject their initial आ *ā*, viz, सम् *sam*, सीस् *sīs*, etc, the third person plural substitutes सुस् *sus* for सन् *san*. In the fourth aorist these forms are attached immediately to the base, in the fifth form इ *i* is inserted before them. When इ *i* is inserted the initial स् *s* of the terminations becomes ष् *sh*, after which त् *t* and थ् *th* are changed to ट् *t* and ठ् *th* (§ 17). In the second and third persons singular of the Parasmaipada the initial स् *s* is rejected after the inserted इ *i*, and the latter combines with the ई *ī* of the termination to ई *ī*, *इसीस् *isīs* = ईस् *īs*, *इसीत् *isīt* = ईत् *īt*. The terminations therefore are

Parasmaipada

In the fourth form

In the fifth form

सम् <i>sam</i>	स्व <i>sva</i>	स्मा <i>sma</i>	इषम् <i>isham</i>	इष्व <i>ishva</i>	इष्म <i>ishma</i>
सीस् <i>sīs</i>	साम् <i>stam</i>	स्ता <i>sta</i>	ईस् <i>īs</i>	इष्टम् <i>ishtam</i>	इष्ट <i>ishta</i>
सीत् <i>sīt</i>	साम् <i>stām</i>	सुस् <i>sus</i>	ईत् <i>īt</i>	इष्टम् <i>ishtām</i>	इषुस् <i>ishus</i>

Ātmanepada.

In the fourth form

सिध्	स्यद्दि syadhi	स्यद्दि smadhi
आम् sthas	सायाम् satham	धम् dhram (इद्म् idhram, see Obs. 3)
स्य sta	साताम् satam	सत sata

In the fifth form

इषि ishi	इष्यद्दि ishyadhi	इष्यद्दि ishmadi
इषाम् ishthas	इषायाम् ishatham	इधम् idhram (इद्म् idhram, see Obs. 3)
इष्ट ishṭa	इषाताम् ishātām	इषत ishata

Obs 1 यद्ग्रह *grah* to take in *eat* before all terminations and the verbs ending in *यद्* *gr* may insert in the Ātmanepada *इ* instead of *इ* *i* *eg* 1st sing I ar अग्रहीयम् *agrah isham* 1st sing I ar अग्रहीषि *agrah ishi* and from *स्यु* *stṛi* to spread, 1st sing I ar अस्तारिषि *astar ishi* or अस्तारिषि *astar ishi*

Obs 2. In the fourth form the terminations beginning with *स* *st*, *स्यु* *st*, or *स्यु* *sth* undergo the changes prescribed in § 17 *eg* अकुर *akur* + *स्यु* *stam* becomes अकुरेयम् *akur-shṭam* from कृ *kr*, 'to make'

Obs 3. The termination of the second pers plur 1st man of the fourth aorist *धम्* *dhram*, if preceded by *यद्* *d*, or any vowel or diphthong except *य* *a* or *य* *d* is changed to *इद्म्* *idhram* *eg* अकृ *akṛ* + *धम्* *dhram* makes अकुरेयम् *akṛ-idhram* In the fifth aorist the termination *इधम्* *idhram* or according to Obs 1, *इधम्* *idhram* if preceded by *य* *y* *य* *r*, *य* *r* *य* *l* or *ह* *h* (*cf* § 110, 11) optionally becomes *इद्म्* *idhram* or *इद्म्* *idhram* *eg* अलारिधम् *alaridham* or अलारिधम् *alaridham*, from *लृ* *lṛ*, 'to cut'

§ 140 Verbs ending in *इ* *i* *इ* *i*, *उ* *u* and *य* *ri* generally take the fourth aorist; also some with final consonants, enumerated in my 'Kurz Grammatik, § 283 Those ending in *य* *u*, *ए* *e* *इ* *ai* and *ओ* *o* take it in the Ātmanepada, optionally (*viz.*, the fourth or the fifth form) also those which end in *य* *ri*

All the other verbs, especially those ending in ऊ *ú*, ऋ *rí*, or consonants, generally use the fifth form

But there are many exceptions on either side, thus the verbs with final ऋ *ri*, which is preceded by a compound consonant, admit in the Âtmanepada of the fifth form as well as of the fourth

§ 141. In the Parasmaipada of the fourth form a medial अ *a* of the base is lengthened, इ *i* and ई *í* are changed to ऐ *ai*, उ *u* to औ *au*, ऋ *ri* to आर् *ár*,¹ e.g. पच् *pach*, 'to cook,' अपाचम् *a-pák-sham* (cf § 145 and § 17), क्षिप् *kship* अक्षिप्तम् *a-ksharp-sam*, नी *ní* अनेषम् *a-nar-sham* (§ 17), तुद् *tud* अतीत्सम् *a-taut-sam*, कृ *krí* अकार्षम् *a-kâr-sham* (§ 17)

In the Âtmanepada of the fourth form final इ *i* and ई *í* are changed to ए *e*, उ *u* to ओ *o*, ऋ *rí* to ईर् *îr*, and, when preceded by labials or व *v*, to ऊर् *úr*, final ए *e*, ऐ *ai*, and ओ *o* to आ *á*, e.g. नी *ní* अनेषि *a-ne-shi* (§ 17), स्तृ *strí* अस्तीर्षि *a-stîr-shi*, त्रै *trai*, 'to protect,' अत्रासि *a-trá-si*

In the Parasmaipada of the fifth form final उ *u* and ऊ *ú* of the base become आव् *áv*, final ऋ *rí* becomes आर् *ár*, e.g. क्षु *kshu*, 'to sneeze' (an exception from § 140), अक्षविषम् *a-ksháv-isham*, लू *lú*, 'to cut,' अलाविषम् *a-láv-isham*, कृ *krí*, 'to throw,' अकारिषम् *a-kâr-isham*. An अ *a* followed by a single radical consonant must be lengthened in some instances, sometimes this change is optional, whilst in a third class of verbs it must remain unchanged, e.g. ज्वल् *jval*, 'to blaze,' अज्वालिषम् *a-jvâl-isham*, कण् *kan*, 'to sound,' अकाण्षिषम् *a-kân-isham*, or अकाण्षिषम् *a-kan-isham*, and स्यम् *syam*, 'to sound,' अस्यमिषम् *a-syam-isham*.

In the Âtmanepada of the fifth form a final इ *i* and ई *í* become अय् *ay*, final उ *u* and ऊ *ú* become अव् *av*, and final ऋ *ri* and ॠ *rí* become अर् *ar*, e.g. डी *dí*, 'to fly,' अडयिषि *a-day-ishi*, लू *lú*, अलविषि *a-lav-ishi*, कृ *krí*, अकरिषि *a-kar-ishi*

In the Parasmaipada and Ātmanepada of the fifth form इ i उ u, and ए ऋ followed by a single radical consonant are changed इ i to ए e, उ u to ओ o and ए ऋ to अर ar (Guna), e.g. बुध् budh 'to understand' अबोधियम् a-bodh-isham अबोधियि a-bodh-ishi. A final अ a is rejected e.g. लोनुय lolunya second frequentative of लू li, लोनुयिषि a loluy-ishi.

The rules laid down in § 56, 1 2, 3, apply also here, e.g. from बेभिद्य bebhidyā अबेभिद्विषि a-bebhid-ishi.

Forc There are many exceptions from the rules given in this paragraph. Particularly in a class of verbs enumerated in my kurze Gram. (§ 117 1 xc. 1, / cf § 271) which belong to the sixth conjug. class and contain a medial or final u this vowel is only changed if final and long; then it becomes ur, e.g. कुच् kuch, 'to contract' forms अकुचियम् i-kuch-isham गुह् gūh, 'to hide' exc. ment अजुयम् a-gūh-isham but गुह् गृह् अगुविषम् a-gūh-isham. Others will be given in the II t § 148. The inserted इ i of the desideratives and the radical vowel of the derivative verbs ending originally in य ya which must or may be rejected (§ 56 1 2, 3) are left unchanged, e.g. बुबोधिय bhubodh-isha अबुबोधियिषम् a-bubodhish-isham बेभिद्य bebhidyā second frequentative of भिद् bhid, अबेभिद्विषि a-bebhid-ishi.

§ 142. PARADIGM OF THE FOURTH FORM: जी जी to lead.

Parasmaipada.

अजियम्	अजिय	अजिय
ajaiśham	ajaiśha	ajaiśam
अजिषि	अजिषम्	अजिष्ट
ajaiśhi	ajaiśham	ajaiśh
अजिषीत्	अजिष्टाम्	अजिषुस्
ajaiśhī	ajaiśhām	ajaiśh

Ātmanepada.

अजियि	अजियिषि	अजियिषि
ajaiśhi	ajaiśhi	ajaiśmahi
अजिषाम्	अजिषायाम्	अजिषुम्
ajaiśhām	ajaiśhāyam	ajaiśhum
अजिष्ट	अजिषाताम्	अजिषत
ajaiśh	ajaiśhātām	ajaiśhata

From जि ji, 'to overpower,' अजियम् ajaiśham अजिषि ajaiśhi.

§ 143. PARADIGMS OF THE FIFTH FORM: लू लू to cut, बुध् budh 'to understand.

Parasmaipada

Âtmanepada

अलाविषम् <i>dlāvisham</i>	अलाविष्व <i>dlāvishva</i>	अलाविष्म <i>dlāvishma</i>	अलविषि <i>dlavishi</i>	अलविष्वहि <i>alavishvahi</i>	अलविष्महि <i>dlavishmahī</i>
अलावीस् <i>dlāvis</i>	अलाविष्टम् <i>dlāvishṭam</i>	अलाविष्ट <i>dlāvishṭa</i>	अलविष्टास् <i>alavishṭhās</i>	अलविष्टाथाम् <i>dlavishṭhām</i>	अलविष्वम् <i>dlavīdhvam</i>
					OR अलविद्धम् <i>dlavīdhvam</i>
अलावीत् <i>dlāvīt</i>	अलाविष्टाम् <i>dlāvishṭām</i>	अलाविषुस् <i>dlāvishus</i>	अलविष्ट <i>alavishṭa</i>	अलविष्टाताम् <i>dlavishṭātām</i>	अलविषत <i>dlavishata</i>
अबोधिषम् <i>dbodhiṣham</i>	अबोधिष्व <i>dbodhiṣva</i>	अबोधिष्म <i>dbodhiṣma</i>	अबोधिवि <i>dbodhishi</i>	अबोधिष्वहि <i>abodhiṣvahi</i>	अबोधिष्महि <i>dbodhiṣmahī</i>
अबोधीस् <i>dbodhis</i>	अबोधिष्टम् <i>dbodhiṣṭam</i>	अबोधिष्ट <i>dbodhiṣṭa</i>	अबोधिष्टास् <i>dbodhiṣṭhās</i>	अबोधिष्टाथाम् <i>dbodhiṣṭhām</i>	अबोधिष्वम् <i>dbodhīdhvam</i>
अबोधीत् <i>dbodhit</i>	अबोधिष्टाम् <i>dbodhiṣṭām</i>	अबोधिषुस् <i>dbodhiṣus</i>	अबोधिष्ट <i>dbodhiṣṭa</i>	अबोधिष्टाताम् <i>dbodhiṣṭātām</i>	अबोधिषत <i>dbodhiṣata</i>

From वद् *vad*, 'to speak,' अवादिषम् *avādiṣham*, अवदिवि *ava-diṣhi*, etc

§ 144 The terminations of the fourth form beginning with स्त *st* or स्थ *sth*, when preceded by a short vowel or a consonant, except a nasal or र्, reject their स् *s*, e.g. अर्ह + स्थास् *akri + sthās*, 2nd sing Âtm of कृ *kri*, becomes अर्हथास् *akriṭhās*, अक्षेप + स्तम् *aksharp + stam*, 3rd dual Parasm of क्षिप् *kship*, अक्षेप्तम् *aksharptam*

§ 145 The few verbs ending in consonants, which use the fourth form (enumerated in my 'Kurze Grammatik,' § 283), in attaching the terminations follow the rules laid down in §§ 96-99 and 102, e.g. according to § 96, 1 and 3, साध् *sādhi* makes in the first person singular Parasm असात्सम् *asāt-sam*, according to §§ 144 and 96, 3 in the third pers dual असाद्धास् *asād-dhām*, according to § 96, 4, बुध् *budhi*, in the first person singular Âtm अभुत्सि *abhut-si*, in the second pers plural अभुद्धम् *abhud-dhvam*, according to § 97, 1, पच् *pachi*, in the first pers singular Parasm अपाचम् *apāk-sham*, दह् *dahi*, अधाचम् *adhāk-sham*, according to § 97, 2, मन् *man*, in the first pers singular Âtm अभसि *amañ-si*, according to

§ 188, 1, *त्यम् tyam*, in the second pers dual Parasma (cf § 144) *अत्यात्म atyāt-tam*; according to § 183, 2, *प्रच्छ prachh*, *अप्रच्छम् aprachh-tam* according to § 184, 3, *माह mah* 'to mea sure' in the second pers dual *अमाहम् amādhām* (§ 144), but according to the exception, *दह dah* *अदहम् adagdhām*; according to § 191 1 *पथ path*, in the second pers plural *आत्म अपथम् apath-atthām*; according to § 191 2, *प्रच्छ prachh* *अप्रच्छम् aprachh-dhām* according to § 191 3 *माह mah* *अमाहम् amādhām*; *दह dah* *अदहधम् adhag-dhām*; according to § 192, *माह mah* in the first person singular Parasma *आत्मा amat-sam* in the second person dual *आत्मा anad-dhām* in the second pers sing *आत्मा anad-dhas*; *वह rah* in the second pers dual Par *अवोहम् avodhām* in the singular *आत्मा avodhas* but in the first pers sing Par *आवायम् atak shām* *आत्मा अवयि atak-shi* — A final *स् s* before *स् s* and *त् t* is changed to *त् t* before *ध dh* to *द d* e.g. *वस ras* 'to dwell,' 1st sing Par *आवायम् atak-sam* 2nd dual *आवायम् atak-tam* (cf § 144), 2nd plur *आत्मा atad-dhām*

SIXTH FORM OF THE AORIST

§ 146 In the sixth form the augmented base is compounded with the third aorist of *अस् as* which, according to § 136, V., and § 17 would be *आसिषम् asishām*. The initial *आ a* is rejected in accordance with § 138, and in the second and third persons singular Parasmaipada, as well as in the other persons it is inflected after the analogy of the Imperfect of *अस् as* (cf my 'Kurze Grammatik,' §§ 287 and 270, Ob.)

This form is restricted to the Parasmaipada and to verbs ending in *आ a* *ए e* *ऐ ai* *ओ o* and some others.

Final diphthongs of the base are changed to *आ a* and a final *म् m* becomes Anuvāra — e.g. *दी dal* 'to purify' *आदीषम् ada-sishām*; *यम् yam* 'to restrain' *आदीषम् ayānī-sishām*

The terminations are ·

सिषम् <i>sisham</i>	सिष्व <i>sishva</i>	सिष्म <i>sishma</i>
सीस् <i>sīś</i>	सिष्टम् <i>sishtam</i>	सिष्ट <i>sishṭa</i>
सीत् <i>sīt</i>	सिष्टाम् <i>sishṭām</i>	सिषुस् <i>sishus</i>

PARADIGM या *yā*, 'to go'

अयासिषम् <i>dyāsisham</i>	अयासिष्व <i>dyāsishva</i>	अयासिष्म <i>dyāsishma</i>
अयासीस् <i>ayāsīś</i>	अयासिष्टम् <i>ayāsishṭam</i>	अयासिष्ट <i>dyāsishṭa</i>
अयासीत् <i>dyāsīt</i>	अयासिष्टाम् <i>dyāsishṭām</i>	अयासिषुस् <i>dyāsishus</i>

From ज्ञा *gñā*, 'to know,' अज्ञासिषम् *agñāsisham*, etc

SEVENTH FORM OF THE AORIST

§ 147. The augmented verb is compounded with the second aorist of the verb अस् *as*, e.g. आसम् *āsam*, आसस् *āsas*, etc. (cf. § 132), the initial आ *ā* of which is rejected in accordance with § 138. The conjugation of (अ)सम् (*ā*)*sam* has some irregularities, for which cf. my 'Kurze Grammatik,' § 289.

This form is only used by some verbs ending in ण् *ṇ*, श् *śh*, and ह् *h*, which are changed before the initial स् *s* to क् *k* (cf. § 97, 1), after which the स् *s* in its turn becomes ष् *śh* (§ 17), e.g. दिक् *dīṇ*, 'to show,' अदिचम् *adīk-śham*.

If a verb ending in ह् *h* begins with ग् *g*, ह् *h*, or ब् *b*, these letters are changed to the corresponding aspirate (cf. § 97, 1), e.g. गुह् *guh*, अघुचम् *aghuk-śham*.

The terminations are

Parasmaipada			Âtmanepada		
सम्	साव	साम	सि	सावहि	सामहि
<i>sam</i>	<i>sāva</i>	<i>sāma</i>	<i>si</i>	<i>sāvahi</i>	<i>sāmahi</i>
सस्	सतम्	सत	सथास्	साथाम्	सध्वम्
<i>sas</i>	<i>satam</i>	<i>sata</i>	<i>sathās</i>	<i>sātham</i>	<i>sadhvam</i>
सत्	सताम्	सन्	सत	साताम्	सन्त
<i>sat</i>	<i>satām</i>	<i>san</i>	<i>sata</i>	<i>sātām</i>	<i>santa</i>

PARADIGM: दिम् *dic*, 'to show

अदिचम्	अदिचाव	अदिचाम	अदिसि	अदिचावहि	अदिचामहि
<i>adikham</i>	<i>adikāva</i>	<i>adikāma</i>	<i>adisi</i>	<i>adikāvahi</i>	<i>adikāmahī</i>
अदिचस्	अदिचतम्	अदिचत	अदिचयास्	अदिचयाम्	अदिचयाम्
<i>adikhas</i>	<i>adikhatam</i>	<i>adikhat</i>	<i>adichayās</i>	<i>adichayām</i>	<i>adichayām</i>
अदिचत्	अदिचताम्	अदिचत्	अदिचत	अदिचाताम्	अदिचन्त
<i>adikhat</i>	<i>adikhatām</i>	<i>adikhat</i>	<i>adikhat</i>	<i>adikhatām</i>	<i>adikhan</i>

From दुह् *duh*, 'to milk, अधुचम् *adhukham*, अधुचि *adhukshi*, etc.

§ 148. ALPHABETICAL LIST OF SOME NOTABLE ANOMALIES IN THE FOUR COMPOUND FORMS OF THE AORIST

अकुविदि, 1st sing *Ātm.*, etc., 5th form, from कु 'to cry' (against § 141)

अकुयि, 1st sing *Ātm.*, 4th form from कु, 'to cry' (against § 141)

अकाचम् 1st sing *Par.*, etc., अकाचम् 2nd dual, etc. (also regularly अकार्यम् अकार्यम्) 4th form, from कृ 'to draw' which optionally changes आर् to रा

अगसि, 1st sing *Ātm.*, अगचास्, 2nd sing, etc., 4th form, from गम् to go, (also regularly अगसि अगसास्, etc.)

(अधि) अगीयि, 1st sing *Ātm.*, etc., 4th form from ग, 'to go' but only when the verb is combined with the preposition अधि and signifies 'to read.

अनुविपम् 1st sing *Par.*, 5th form, from वृ } to void excrement.

अनुयम् 1st sing *Par.*, 4th form, from वृ }

अनुहृहि of the following

अनुह्वयम् etc., 5th form, from वृह, to cover This verb also takes the seventh form अनुवम् etc., and in the second and third pers. sing., the first pers. dual, and the second pers. plural *Ātmanepada* also the first form, अनुहास् अनुह अनुहृहि अनुह्वम् or अनुवयास् अनुवत etc.

अयहीयम्, etc. 5th form from यह् to take (cf § 139 Obs. 1)

अयासिवम् etc., 6th form from याय 'to worship'

अजागरियम् 5th form from जाग्र 'to wake.'

अदरिद्रियम् 5th form, from दरिद्र to be in distress.

अदासि, 4th form Âtm, from दी, 'to go to ruin'

अदिषि, 1st sing Âtm, etc, 4th form, from द, 'to give,' दे 'to protect,' and दो, 'to cut,' which change their final to इ in the Âtmanepada

अदिहहि, 1st dual Âtm, from दिह, 'to smear' This verb takes generally the 7th form, अधिचम्, etc, but, like गृह् (cf अगूहिषम्), in the second and third persons sing, the first pers dual, and the second pers plural of the Âtmanepada also the first form, अदिग्धास्, अदिग्ध, अदिहहि, अधिग्वम् or अधिचथास्, etc

अदीघिषि, 1st sing Âtm, 5th form, from दीघी, 'to shine'

अदुहहि, 1st dual Âtm, from दुह, 'to milk' This verb, like दिह, takes generally the 7th form, अधुचम्, etc, and in the 2nd and 3rd sing, 1st dual, and 2nd plur Âtm also the first form, अदुग्धास् or अधुचथास्, etc

अद्राचम्, 1st sing Par, 4th form, from दृश्, 'to see,' which makes २। instead of आ२

अधिषि, 1st sing Âtm, etc, 4th form, from घा, 'to hold,' and घे 'to drink,' which change their finals to इ in the Âtmanepada

अधुविषम्, etc, and regularly अघाविषम्, etc, 5th form, from घू, 'to shake'

अध्वषम्, and regularly अध्वीषम्, 4th form, from ध्व, 'to stand firm'

अनङ्घि, etc, अनष्टास्, etc, 4th form Âtm, from नश्, 'to perish,' which inserts a nasal before its last radical

अनुविषम् and regularly अनाविषम्, 5th form, from नू and नु, 'to praise'

अपादि, 3rd sing Âtm (properly 3rd sing of the passive voice, § 166), from पद्, 'to go,' the 1st and 2nd sing, 1st dual, etc, are regular, अपत्सि, 4th form, etc

अप्यासिषम्, 6th form Parasm, अप्यासि, 4th form Âtm, from प्याच्, 'to be exuberant'

अवोधि, like अपादि, 3rd sing Âtm (properly of the passive voice), from बुध्, I 4, 'to awake,' 1st and 2nd sing, 1st dual, etc, are regular, अमुत्सि, etc

अभार्चम् etc., अभार्ष्टम् etc., or regularly अस्पर्चम्, अस्पर्ष्टम्
अभर्चि, or regularly अधर्चि etc., 4th form, from धृञ् 'to fry'
which may optionally change र and रा to चर् and चार्

अभाक्षम् etc., अभ्राक्षम्, etc., 4th form, from मृञ् 'to dive,' which
rejects the second ञ् and inserts a nasal after the radical vowel.

अभार्क्षियम् 5th form, from मृञ् 'to wipe.

अभासियम् 6th form Parasm., and अभ्रासि 4th form Ātm., from
सि 'to throw' or सो 'to hurt.

अभ्राचम् etc., अस्पर्ष्टम् or regularly अभार्चम्, अभार्ष्टम् 4th form
from मृञ्, 'to touch,' which may change चार् to रा

अभ्रासियम् 6th form Par., and अभ्रासि 4th form Ātm., or regularly
अक्षियम्, अक्षेयि 4th form, from क्षी 'to adhere' (Sch. Pāṇini, VI
1, 51 cf Westergaard, Radices)

अक्षिहृदि, from लिङ् 'to lick.' This verb like कुङ्, takes the
7th form, अक्षिचम्, etc., and in 2nd and 3rd sing., 1st dual, and 2nd
plur. Ātm. also the first form, e.g. अक्षीकाम् or अक्षिचयाम्, etc.

अवरीयि or अवरीयि etc. 5th form Ātm., from वृ 'to select.

अविक्षियम्, 5th form from विञ् 'to tremble

अवेदिदि 5th form Ātm., from वेधी 'to go

अवधियम् 5th form from धि, 'to swell.

अक्षिपि 4th form Ātm., from स्था 'to stand, which changes its
final to इ in the Ātmanepada.

अस्पर्चम्, etc., or regularly अस्पर्चम् etc., 4th form, from मृञ्
to touch, which may change चार् to रा

अस्पर्क्षियम् 6th form Par., from स्पर्श् 'to swell.

अस्पर्चम्, 4th form, from मृञ् 'to abandon, which changes चार्
to रा

अहसि अहवास, etc., 4th form Ātm., from हृञ् 'to kill, which
rejects its final.

शीर्षुण्वियम् or regularly शीर्षुणावियम्, 5th form Parasmaipada,
शीर्षुण्विषि or regularly शीर्षुण्विषि 5th form Ātm., from ऋञ्
to cover

THE FOUR LAST VERBAL FORMS

§ 149 The seventh verbal form is the *first* or *periphrastic future*

The third persons singular, dual, and plural are expressed by the nominatives singular, dual, and plural of the masculine gender of a noun ending in तु *tu* and implying agency (Nomen agentis). The nominative of the singular ends in ता *tā*, the nominative of the dual in तारौ *tāu*, and the nominative of the plural in तारसु *tāas* (cf § 233)

In the first and second persons singular, dual, and plural ता *tā* is compounded with the corresponding persons of the present of the verb असु *as*, 'to be' (cf 108, p. 83)

The terminations therefore are

Parasmaipada			Âtmanepada		
तास्मि	तास्वसु	तास्मसु	ताहे	तास्वहे	तास्महे
<i>tāsmi</i>	<i>tāsvas</i>	<i>tāsmas</i>	<i>tāhe</i>	<i>tāsvahe</i>	<i>tāsmahē</i>
तासि	तास्थसु	तास्थ	तासे	तासोथे	तास्थे
<i>tāsi</i>	<i>tāsthas</i>	<i>tāstha</i>	<i>tāse</i>	<i>tāsāthe</i>	<i>tāsthve</i>
ता	तारौ	तारसु	ता	तारौ	तारसु
<i>tā</i>	<i>tāu</i>	<i>tāas</i>	<i>tā</i>	<i>tāu</i>	<i>tāas</i>

§ 150 The eighth verbal form is the *second future*, formed by compounding the verb with the present of the verb असु *as*, 'to be,' which follows the analogy of the fourth conjugational class (§ 71, 2 and § 80, 2), but with rejection of its initial अ *a* (cf § 108, p. 83). The terminations of this future therefore are

Parasmaipada			Âtmanepada		
स्यामि	स्यावसु	स्यामसु	स्ये	स्यावहे	स्यामहे
<i>syāmi</i>	<i>syāvas</i>	<i>syāmas</i>	<i>syē</i>	<i>syāvahe</i>	<i>syāmahē</i>
स्यसि	स्यथसु	स्यथ	स्यसे	स्यथे	स्यथ्वे
<i>syāsi</i>	<i>syāthas</i>	<i>syātha</i>	<i>syāse</i>	<i>syāthe</i>	<i>syāthve</i>
स्यति	स्यतसु	स्यन्ति	स्यते	स्यते	स्यन्ते
<i>syāti</i>	<i>syātas</i>	<i>syānti</i>	<i>syāte</i>	<i>syāte</i>	<i>syānte</i>

vidhvam, precativē लविषीध्वम् *lavishīdhvam*, or लविषीद्धम् *lavishīddhvam*.

§ 154 Primitive verbs ending in आ *á*, इ *i*, ई *ī*, उ *u*, ऋ *rī*, ए *e*, ऐ *ai*, ओ *o* attach the terminations of the first and second future and of the *Âtmanepada* of the precativē immediately to the base. Primitive verbs ending in ऊ *ū*, ऋ *rī*, or a consonant, and all derivative verbs (§§ 39-62) insert इ *i*, those with the final ऋ *rī* may interpose इ *i* or ई *ī*, except in the precativē, where the इ *i* is absolute, e.g. from दा *dá*, 'to give,' 1st sing. of the first future Par दातासि *dá-tāsmi*, from जि *ji*, 'to conquer,' जेतासि *je-tāsmi* (§ 156), from लै *mlai*, ल्लातासि *mlā-tāsmi* (§ 155), but from भू *bhū*, 'to become,' भवितासि *bhav-i-tāsmi* (§ 156), from जृ *jū*, 'to grow old,' जरितासि *jar-i-tāsmi*, or जरीतासि *jar-ī-tāsmi* (§ 156), from पत *pat*, 'to fall,' पतितासि *pat-i-tāsmi*, likewise in the second future दास्यामि *dá-syāmi*, जेष्यामि *je-shyāmi*, ल्लास्यामि *mlā-syāmi*, भविष्यामि *bhav-i-shyāmi*, जरिष्यामि *jar-i-shyāmi*, or जरीष्यामि *jar-ī-shyāmi*, पतिष्यामि *pat-i-shyāmi*.

Exc 1 Verbs ending in ऋ *rī* insert इ *i* before the terminations of the second future, e.g. क्क *karī*, करिष्यामि *kar-i-shyāmi*.

Exc 2 After the final ऋ *rī* which is preceded by a compound consonant, इ *i* may optionally be prefixed to the terminations of the *Âtmanepada* of the precativē, e.g. धृ *dhuri*, 'to bend,' ध्वरिषीय *dhvar-i-shīyá*, or ध्वृषीय *dhvri-shīyá*. Verbs ending in ऋ *rī* may optionally omit the इ *i* and change ऋ *rī* to ई *ī*, or ऊ *ū*, if it is preceded by labials or व *v*, e.g. स्तृ *strī*, either स्तरिषीय *star-i-shīyá* or स्तीषीय *stī-shīyá*, पू *pū*, either पुरिषीय *par-i-shīyá* or पूषीय *pū-shīyá*.

For other exceptions, especially the verbs with final consonants which do not take इ *i*, see my 'Kurze Grammatik,' § 293, and my 'Vollständige Grammatik,' §§ 155, 156.

§ 155 Final ए *e* ऐ *ai* and ओ *o* are changed to आ *a* e.g. पे *dhe*, 'to drink' 1st sing of the first future Par ध्याताभि *dha-tāsmi* पी *mlai* श्याताभि *mla-tāsmi*, गो *co* to sharpen, ग्र्याताभि *ga-tāsmi*

The d^h lative verbs ending in आ *a* reject their final before इ *i* and the rules given in § 50, 3 apply also to these forms e.g. बोधय *bodhaya* causal of बुध् *budh* in the first future बोधयिताभि *bodhay-i-tāsmi* बेभिद्य *bebhidya*, frequentative of भिद् *bhid* 1st sing of the first future आत्म बेभिदिताहि *bebhid-i-tāhe* but from the denominative नमस्य *namasya* either नमसिताभि *namasy-i-tāsmi* or नमसिताभि *namas-i-tāsmi*

§ 156 In the first and second future and the Ātmanepada of the precativ final इ *i* and ई *i* are changed to ए *e* or if इ *i* is inserted, to अय *ay* final उ *u* to ओ *o* or if इ *i* is inserted, to अव् *av* final छ *i* to अर् *ar* final अर् *ar* and अर् *ar* to अर् *ar* (guna), e.g. क्षिजेताभि *je-tāsmi* श्यामिजे *shyāmi* श्यीयजे *shyīd* but from शि *ari* to swell which takes इ *i* ययिताभि *ray-i-tāsmi*; स्तु *stu*, 'to praise, श्रोताभि *sto-tāsmi* etc. but क्षु *kshu* चविताभि *kshar-i-tāsmi* भू *bhū* भविताभि *bhar-i-tāsmi*; कृ *kṛi* कृताभि *kar-tāsmi*, कर्त्तव्याभि *kar-i-shyāmi* (cf § 154 Exc. 1 and § 156 Exc. 2); कृ *kṛi*, कर्त्ताभि *kar-i-tāsmi* or कर्त्ताभि *kar-i-tāsmi* (cf § 154 and 156, Exc. 2)

Penultimate इ *i* उ *u* and अर् *ar*, followed by a single consonant become ए *e* ओ *o*, and अर् *ar* (guna); अर् *ar* is changed to ई *i* e.g. क्षद् *kshid*, 'to sound inarticulately,' क्षेदिताभि *kshīd-i-tāsmi* क्षेदिष्याभि *kshīd-i-shyāmi* क्षेदियोय *kshīd-i-shyīd*; बुध् *budh* बोधिताभि *bodh-i-tāsmi*; पृथ् *prith* to mix पर्थिताभि *parth-i-tāsmi*; स्तृ *stṛi* to hurt स्तीर्हिताभि *stīrh-i-tāsmi*

Exc. 1 The exception to § 141 holds good also here e.g.

कुचितास्मि *kuch-i-tāsmi*, गुतास्मि *gu-tāsmi*, गुवितास्मि *guv-i-tāsmi*,
बुबोधिषितास्मि *bubodhash-i-tāsmi*, बेभिदिताहे *bebhid-i-tāhe*

Exc 2 In the *Ātmanepada* of the precativē, when इ *i* is not inserted, final ऋ *ṛ* and penultimate इ *i*, उ *u*, ऋ *ṛ* are left unchanged, and ऋ *ṛ*, when preceded by labials or व् *v*, is changed to ऊर् *ūr*, or, if preceded by other consonants to ईर् *īr*, e.g. कृ *kr*, कृषीय *kr-i-shīyá*, क्षिप् *kship*, 'to throw,' क्षिप्सीय *kship-sīyá*, पू *pū*, पूरि *pū-rī*, 'to fill,' पूरिषीय *pū-rī-shīyá* (or परिषीय *par-i-shīyá*), कृ *kr*, कृषीय *kr-i-shīyá* (or कारिषीय *kar-i-shīyá*)

§ 157 The small number of verbs with final consonants which affix the terminations immediately (§ 154, *Exc 2*), follow

1 Before the initial त् *t* of the first future the rules given in § 95, 3, e.g. गम् *gam*, गन्तास्मि *gan-tāsmi*, § 96, 3 e.g. भिद् *bhid*, भेत्तास्मि *bhet-tāsmi*, कृध् *krud*, क्रोधास्मि *kród-dhāsmi*, § 98, 1, युज् *yuj*, योक्तास्मि *yok-tāsmi*, § 98, 2, प्रच्छ् *prachh*, प्रष्टास्मि *prash-tāsmi*, § 98, 3, लिह् *lih*, लेढास्मि *ledhāsmi*, but दुह् *duh*, दोग्धास्मि *dog-dhāsmi*, § 102, द्रुह् *druh*, द्रोढास्मि *dródhāsmi*, or द्रोग्धास्मि *dróg-dhāsmi* (also with inserted इ *i*, द्रोहितास्मि *dróh-i-tāsmi*), नह् *nah*, नद्धास्मि *nad-dhāsmi*, भञ्ज् *bhñaj*, भ्रष्टास्मि *bhñash-tāsmi*, वह् *vah*, वोढास्मि *vodhāsmi*

2 Before the initial स् *s* of the second future and the *Ātmanepada* of the precativē the rules given in § 96, 3, e.g. भिद् *bhid*, भेत्स्यामि *bhet-syāmi*, भित्सीय *bhit-sīyá*, § 96, 4, बुध् *budh*, I 4, *Ātm* भोत्से *bhot-syé*, भुत्सीय *bhut-sīyá*, § 97, 1, युज् *yuj*, योक्ष्यामि *yok-shyāmi*, युक्षीय *yuk-shīyá*, लिह् *lih*, लेक्ष्यामि *lek-shyāmi*, लिक्षीय *lik-shīyá*, दुह् *duh*, धोक्ष्यामि *dhok-shyāmi*, धुक्षीय *dhuk-shīyá*, § 97, 2, मन् *man*, I 4, *Ātm* मत्से *mañ-syé*, मत्सीय *mañ-sīyá* A final स् *s* becomes त् *t*, e.g. वस् *vas*, 'to dwell,' वत्स्यामि *vat-syāmi*, वत्सीय *vat-sīyá*

§ 158 In the Parasmaipada of the precativ final *इ i* and *उ u* of the verb are lengthened, final *अ a* becomes *रि ri* and when preceded by a compound consonant, *अर ar* or *अर ri* becomes *रि ri* and when preceded by labials *र r* or *रर rr*; final *ऐ ai* and *ओ o* are generally changed to *आ a*. In some verbs however these diphthongs as well as *आ a* may be changed to *ए e* (cf my *kurze Grammatik*, § 116 Bem.) *एह यि ri* *श्रीयामि yīsam*; *शु स्तु ri* to praise *श्रूयामि śrū śū am*; *उह कृ ri* *विप्रयामि hrī yīsam*; *स्मृ स्मृ ri* to recollect *मयास्मि smar yīsam*; *शु स्तु ri* *श्रीयामि śrī yī am*; *पृ पृ ri* *पूयामि pūr yīsam*; *दे dai* to purify *दायामि da yīsam*; but *दा da* to give *दे de* to protect, and *दो do* to cut make *देयामि de yīsam*; *धि dhi ai* to think optionally *धायामि dhya yī am* or *धियामि dhi yīsam*

इ i and *उ u* when preceding a radical *र r* or *व v* are lengthened (cf § 18) *एह कुर kur* to sound *कूर्यमि kūr yīsam* *दिव dir* *दीयामि dī yīsam*

Some verbs, enumerated in my *Vollständige Grammatik* § 151 2, 2, reject their penultimate nasal, *एह दंष्ट्र dañc* to bite *दंष्ट्रयामि dañc-yīsam*

The verbs ending in *अय aya* viz. the causals, the verbs of the tenth conjugational class and denominatives in *अय aya* reject these two syllables *एह बोधय bodh-aya* *बोध्यामि bodh yīsam*

A final *अ a* is rejected, *एह बुबोधिष budhishā* desiderative of *बुध budh*, *बुबोधिष्यामि bubodhish yīsam*; the denominatives derived by the affix *अ ya* reject *ह* when preceded by a consonant, *एह नमस्कृ namasya*, *नमस्कृत्यामि namas yīsam*

§ 159. PARADIGMS नी *nī*, 'to lead,' and क्लिद् *klid*, 'to be moist,' the second may optionally insert इ ?

Parasmaipada.		Parasmaipada.		Ātmanepada.	
FIRST FUTURE		FIRST FUTURE		FIRST FUTURE	
नेतास्मि <i>netāsmi</i>	नेतास्व <i>netāsvas</i>	नेतास्म <i>netāsmas</i>	नेताह <i>netāhe</i>	नेतास्वहे <i>netāsvahe</i>	नेतास्महे <i>netāsmāhe</i>
नेतासि <i>netāsi</i>	नेतास्वस <i>netāsvhas</i>	नेतास्य <i>netāsyha</i>	नेतासि <i>netāsihe</i>	नेतासाथे <i>netāsthāhe</i>	नेतास्महे <i>netāsmāhe</i>
नेता <i>netā</i>	नेतारौ <i>netārāu</i>	नेतारस <i>netāras</i>	नेता <i>netā</i>	नेतारै <i>netārāi</i>	नेतारस <i>netārās</i>
क्लेदितास्मि <i>kleditāsmi</i>	क्लेदितास्व <i>kleditāsvas</i>	क्लेदितास्म <i>kleditāsmas</i>	क्लेदिताह <i>kleditāhe</i>	क्लेदितास्वहे <i>kleditāsvahe</i>	क्लेदितास्महे <i>kleditāsmāhe</i>
क्लेत्तास्मि <i>klettāsmi</i>	क्लेत्तास्व <i>klettāsvas</i>	क्लेत्तास्म <i>klettāsmas</i>	क्लेत्ताह <i>klettāhe</i>	क्लेत्तास्वहे <i>klettāsvahe</i>	क्लेत्तास्महे <i>klettāsmāhe</i>
क्लेदितासि <i>kleditāsi</i>	क्लेदितास्वस <i>kleditāsvhas</i>	क्लेदितास्य <i>kleditāsyha</i>	क्लेदितासि <i>kleditāsihe</i>	क्लेदितासाथे <i>kleditāsthāhe</i>	क्लेदितास्महे <i>kleditāsmāhe</i>
क्लेत्तासि <i>klettāsi</i>	क्लेत्तास्वस <i>klettāsvhas</i>	क्लेत्तास्य <i>klettāsyha</i>	क्लेत्तासि <i>klettāsihe</i>	क्लेत्तासाथे <i>klettāsthāhe</i>	क्लेत्तास्महे <i>klettāsmāhe</i>
क्लेदिता <i>kleditā</i>	क्लेदितारौ <i>kleditārāu</i>	क्लेदितारस <i>kleditāras</i>	क्लेदिता <i>kleditā</i>	क्लेदितारै <i>kleditārāi</i>	क्लेदितारस <i>kleditārās</i>
क्लेत्ता <i>klettā</i>	क्लेत्तारौ <i>klettārāu</i>	क्लेत्तारस <i>klettāras</i>	क्लेत्ता <i>klettā</i>	क्लेत्तारै <i>klettārāi</i>	क्लेत्तारस <i>klettārās</i>
SECOND FUTURE		SECOND FUTURE		SECOND FUTURE	
नेथामि <i>neṭhāmi</i>	नेथावस् <i>neṭhāvas</i>	नेथामस् <i>neṭhāmas</i>	नेथे <i>neṭhe</i>	नेथावहे <i>neṭhāvahe</i>	नेथामहे <i>neṭhāsmāhe</i>
नेथसि <i>neṭhasi</i>	नेथस्व <i>neṭhasvas</i>	नेथस्य <i>neṭhasyha</i>	नेथसि <i>neṭhasihe</i>	नेथासाथे <i>neṭhassthāhe</i>	नेथामहे <i>neṭhāsmāhe</i>
नेथा <i>neṭhā</i>	नेथारौ <i>neṭhārāu</i>	नेथारस <i>neṭhāras</i>	नेथा <i>neṭhā</i>	नेथारै <i>neṭhārāi</i>	नेथारस <i>neṭhārās</i>
क्लेदितास्मि <i>kleditāsmi</i>	क्लेदितास्व <i>kleditāsvas</i>	क्लेदितास्म <i>kleditāsmas</i>	क्लेदिताह <i>kleditāhe</i>	क्लेदितास्वहे <i>kleditāsvahe</i>	क्लेदितास्महे <i>kleditāsmāhe</i>
क्लेत्तास्मि <i>klettāsmi</i>	क्लेत्तास्व <i>klettāsvas</i>	क्लेत्तास्म <i>klettāsmas</i>	क्लेत्ताह <i>klettāhe</i>	क्लेत्तास्वहे <i>klettāsvahe</i>	क्लेत्तास्महे <i>klettāsmāhe</i>
क्लेदितासि <i>kleditāsi</i>	क्लेदितास्वस <i>kleditāsvhas</i>	क्लेदितास्य <i>kleditāsyha</i>	क्लेदितासि <i>kleditāsihe</i>	क्लेदितासाथे <i>kleditāsthāhe</i>	क्लेदितास्महे <i>kleditāsmāhe</i>
क्लेत्तासि <i>klettāsi</i>	क्लेत्तास्वस <i>klettāsvhas</i>	क्लेत्तास्य <i>klettāsyha</i>	क्लेत्तासि <i>klettāsihe</i>	क्लेत्तासाथे <i>klettāsthāhe</i>	क्लेत्तास्महे <i>klettāsmāhe</i>
क्लेदिता <i>kleditā</i>	क्लेदितारौ <i>kleditārāu</i>	क्लेदितारस <i>kleditāras</i>	क्लेदिता <i>kleditā</i>	क्लेदितारै <i>kleditārāi</i>	क्लेदितारस <i>kleditārās</i>
क्लेत्ता <i>klettā</i>	क्लेत्तारौ <i>klettārāu</i>	क्लेत्तारस <i>klettāras</i>	क्लेत्ता <i>klettā</i>	क्लेत्तारै <i>klettārāi</i>	क्लेत्तारस <i>klettārās</i>

PRECATIVE

Parasmaipada

नीयासम्
nīyāsam
'Pray I may lead'
नीयास्
nīyās
नीयात्
nīyāt

नीयास्
nīyāsa
नीयास्त
nīyāsta
नीयासुस्
nīyāsuḥ

क्लिबासम्
kṛibāsam

क्लिबास्
kṛibāsa

क्लिबास्
kṛibāsa

क्लिबास्
kṛibāsa

क्लिबासम्
kṛibāsam

क्लिबास्त
kṛibāsta

क्लिबात्
kṛibāt

क्लिबासाम्
kṛibāsam

क्लिबासुस्
kṛibāsuḥ

Ātmanepada.

नेषीय
neṣīy
'Pray I may lead'
नेषीष्टास्
neṣīṣṭāḥ
नेषीष्ट
neṣīṣṭa

नेषीवहि
neṣīvahi
नेषीयास्याम्
neṣīyāstām
नेषीयास्ताम्
neṣīyāstām

नेषीमहि
neṣīmahi
नेषीडुम्
neṣīdum
नेषीरन्
neṣīran

क्लेदिषीय or
kleḍiṣīya
क्लिप्सीय
kṛiṣīy
क्लेदिषीष्टास् or
kleḍiṣīṣṭāḥ
क्लिप्सीष्टास्
kṛiṣīṣṭāḥ
क्लेदिषीष्ट or
kleḍiṣīṣṭ
क्लिप्सीष्ट
kṛiṣīṣṭ

क्लेदिषीवहि or
kleḍiṣīvahi
क्लिप्सोवहि
kṛiṣīvahi
क्लेदिषीयास्याम् or
kleḍiṣīyāstām
क्लिप्सीयास्याम्
kṛiṣīyāstām
क्लेदिषीयास्ताम् or
kleḍiṣīyāstām
क्लिप्सीयास्ताम्
kṛiṣīyāstām

क्लेदिषीमहि or
kleḍiṣīmahi
क्लिप्सीमहि
kṛiṣīmahi
क्लेदिषीध्वम् or
kleḍiṣīdhvam
क्लिप्सीध्वम्
kṛiṣīdhvam
क्लेदिषीरन् or
kleḍiṣīran
क्लिप्सीरन्
kṛiṣīran

In the same way are inflected the forms mentioned in §§ 154-58

§ 160 ALPHABETICAL LIST OF THE ANOMALIES IN THE FOUR
LAST VERBAL FORMS (FUTURE I AND II, CONDITIONAL,
AND PRECATIVE)

अधीसम्, precative Parasmaipada, from अद् 'to go'

इध्यासम् " " " यद् 'to sacrifice.'

इथासम् " " इ to go but only when

preceded by a preposition, also regularly ईयासम्

उध्यासम् precative Parasmaipada, from वच् 'to speak.

उथासम् " " " वद् 'to speak.

उध्यासम् " " " वप् 'to sow

उध्यासम् " " " वम् 'to wish.'

उध्यासम् " " " वस् 'to dwell.

उध्यासम् " " " वह् to bear and,

when preceded by prepositions, also from ऊद् 'to reason.

ऊध्यासम् precative Parasmaipada, from वे 'to weave

ऊर्ध्ववितासि or ऊर्ध्ववितासि etc., fut. I ऊर्ध्वविष्यामि or ऊर्ध्वविष्यामि fut. II ; ऊर्ध्वविष्यम् or ऊर्ध्वविष्यम् conditional ऊर्ध्वविषीय or ऊर्ध्वविषीय Ātmanepada of the p recative, from ऊर्ध्व 'to cover

अतीथिताहे or अतीथिताहे future I ; अतीथिये or अतीथिये fut. II ; अतीथिये or अतीथिये conditional ; अतीथीय or अतीथीय precative, from अत् Ātm. to blame.

आमविताहे or आमविताहे future I ; आमविष्ये or आमविष्ये future II, आमविष्ये or आमविष्ये conditional ; आमविषीय or आमविषीय precative, from अम् Ātm. 'to love.

कुवाहे कुवि अकुवि कुवीय from कु Ātm. 'to cry (contrary to § 166)

कुविताहे कुविषि अकुविषि कुविषीय from कू Ātm. 'to cry (contrary to § 166)

कृषासि or regularly कर्षासि कृष्यामि or कर्ष्यामि अकृषम् or अकर्षम्, from कृष् 'to draw' (cf § 148) with ए optionally instead of अद् (§ 156)

कवितासि कविष्यामि अकविष्यम् अकविषीय from कृष् to sneeze (contrary to § 154)

दृण्वितास्मि, दृण्विष्यामि, अदृण्विष्यम्, दृण्विषीय, from दृणु, 'to sharpen' (contrary to § 154)

खायासम्, or regularly खन्यासम्, precative Parasmaipada, from खन्, 'to dig'

गसीय, or regularly गसीय, precative Âtman, from गम्, 'to go'

गुतास्मि, गुष्यामि, अगुष्यम्, गुषीय, from गु { 'to void excre-
ment' (con-
गुवितास्मि, गुविष्यामि, अगुविष्यम्, गुविषीय, from गू { trary to § 156)

गूहितास्मि, गूहिष्यामि, अगूहिष्यम्, गूहिषीय (but without इ regularly गोढास्मि, धोष्यामि, अधोष्यम्, धुषीय), from गुह्, 'to hide'

गृह्यासम्, precative Parasmaipada, from ग्रह्, 'to take,' cf ग्रहीतास्मि

गेयासम्, precative Parasmaipada, from गै, 'to sing' (cf § 158)

गोपायितास्मि or गोपितास्मि or गोप्तास्मि, future I, गोपायिष्यामि or गोपिष्यामि or गोप्स्यामि, future II, अगोपायिष्यम् or अगोपिष्यम् or अगोप्स्यम्, conditional, गोपाय्यासम् or गुष्यासम्, precative Parasm, गोपायिषीय or गोपिषीय or गुप्सीय, precative Âtm, from गुप्, 'to protect'

ग्रहीतास्मि, ग्रहीष्यामि, अग्रहीष्यम्, ग्रहीषीय, from ग्रह्, 'to take,' cf गृह्यासम्

चातास्मि, चास्यामि, अचास्यम्, चासीय, from चाय्, 'to worship'

जायासम्, or regularly जन्यासम्, precative Parasm, from जन्, 'to bring forth'

जीयासम्, precative Parasm, from ज्या, 'to become old,' and from ज्यो, 'to restrain'

डयिताहे, डयिष्ये, अडयिष्ये, डयिषीय, from डी, Âtm 'to fly' (contrary to § 154)

दरिद्रितास्मि, दरिद्रिष्यामि, अदरिद्रिष्यम्, दरिद्र्यासम्, दरिद्रिषीय, from दरिद्रा, 'to be in distress' (contrary to § 154)

दाताहे, दास्ये, अदास्ये, दासीय, from दी Âtm 'to go to ruin' (of course also from दा, दै, दो)

दीक्षिताहे, दीक्षिष्ये, अदीक्षिष्ये, दीक्षिषीय, from दीधी, Âtman, 'to shine'

देवासम् precativc Parasma, from दा to give, दे to protect and दो, to cut'

द्रष्टाणि द्रष्टामि अद्रष्टम् from दृष्ट् 'to see' with र instead of of च् (§ 156)

धुविताणि and regularly धविताणि धुविष्यामि and regularly धविष्यामि अधुविष्यम् or अधविष्यम् धुविषीय or धविषीय from धू to shake

धूपायिताणि or धूयिताणि धूपायिष्यामि or धूयिष्यामि अधूपायिष्यम् or अधूयिष्यम् धूपाय्यासम् or धूयासम् धूपायिषीय or धूयिषीय from धूप् to fumigate

पियासम् precativc Parasma, from पा to hold and पे to drink

धुताणि or regularly धोताणि धुयामि or धीयामि अधुष्यम् or अधोष्यम् धुषीय or धीषीय from धु to stand firm.

मृष्टाणि मृष्ट्यामि अमृष्ट्यम् मृष्टीय from मृष्ट् 'to perish.

नविताणि नविष्यामि अनविष्यम् नविषीय from नु to praise (contrary to § 151)

नुविताणि नुविष्यामि अनुविष्यम् नुविषीय from नू 'to praise' (contrary to § 156)

पयायिताणि or पयिताणि (?) according to other grammarians Ātmanepada only पयायिताहे or पयिताहे) पयायिष्यामि or पयिष्यामि (?) पयायिष्ये or पयिष्ये only) पयाय्यासम् or पयासम् (?) पयायिषीय or पयिषीय from पय् to praise'

पयायिताणि or पयिताणि (?) according to other grammarians Ātmanepada only etc., quite as the preceding only with न instead of नू from पय् 'to praise'

पूष्यासम् precativc Parasmaipada, from पूष् 'to ask

पियासम् precativc Parasmaipada, from पा 'to drink

प्याताहे प्यास्ते अप्यास्ते प्याषीय from प्याप् Ātm., to be exuberant'

मर्षाणि or regularly भ्रष्टाणि मर्ष्यामि or भ्रष्ट्यामि अभर्ष्यम् or अभष्ट्यम् मर्षीय or भ्रष्टीय from भ्रष्ट् 'to fry

मक्ष्णाणि मक्ष्यामि अमक्ष्यम् मक्षीय from मज्ज् to dice.'

मातास्मि, मास्यामि, अमास्यम्, मासीय, from मि, 'to throw,' मी, 'to hurt' (and of course also from मा, 'to measure,' and मे, 'to barter')

मार्ष्टास्मि or मार्जितास्मि, मार्क्ष्यामि or मार्जिष्यामि, अमार्क्ष्यम् or अमार्जिष्यम्, मार्जिषीय (or regularly मृज्जीय), from मृज्, 'to wipe.'

मेयासम्, precative Parasmaipada, from मा, 'to measure,' and मे, 'to barter'

मृष्टास्मि or regularly मर्ष्टास्मि, मृष्यामि or मर्ष्यामि, अमृष्यम् or अमर्ष्यम्, from मृष्, 'to touch,' with र optionally instead of अर्

यवितास्मि, यविष्यामि, अयविष्यम्, यविषीय, from यु, 'to join' (contrary to § 154)

रवितास्मि, रविष्यामि, अरविष्यम्, रविषीय, from रु, 'to sound' (contrary to § 154)

लातास्मि, लाताहे, or regularly लेतास्मि, लेताहे, लास्यामि, लास्ये, or लेष्यामि, लेष्ये, अलास्यम्, अलास्ये or अलेष्यम्, अलेष्ये, लासीय or लेषीय, from ली, 'to adhere,' but लीयासम् regularly (Sch Pāṇini, VI 1, 51, cf Westergaard, Radices)

वरितास्मि or वरीतास्मि, वरिष्यामि or वरीष्यामि, अवरिष्यम् or अवरीष्यम्, वरिषीय, from वृ, 'to select'

विच्यासम्, precative Parasmaipada from व्यच्, 'to deceive'

विच्छाचितास्मि or विच्छितास्मि, विच्छाचिष्यामि or विच्छिष्यामि, अविच्छाचिष्यम् or अविच्छिष्यम्, विच्छाचिषीय or विच्छिषीय, from विष्, 'to go'

विजितास्मि, विजिष्यामि, अविजिष्यम्, विजिषीय, from विज्, 'to tremble'

विध्यासम्, precative Parasmaipada, from व्यध्, 'to pierce'

वीयासम्, precative Parasmaipada, from वी, 'to cover'

वृक्ष्यासम्, precative Parasmaipada, from वृक्ष्, 'to tear'

वेविताहे, वेविष्ये, अवेविष्ये, वेविषीय, from वेवी Âtm 'to go'

वोढास्मि, future I., from वह्, 'to bear'

शयिताहे, शयिष्ये, अशयिष्ये, शयिषीय, from शी, Âtm, 'to lie down' (contrary to § 154)

शिक्षासम् precativè Parasmaipada, from शास् 'to instruct

सूयासम् precativè Parasmaipada, from सि 'to swell.'

अधितासि अधिष्यामि अद्यिष्यम् अधिषीय from अदि 'to go
(contrary to § 154)

सायासम् or regularly सन्यासम् precativè Parasmaipada, from
सृज् 'to obtain

सुष्यासम् precativè Parasmaipada, from स्वप् 'to sleep'

सेयासम् precativè Parasmaipada, from से 'to waste' and सी
to destroy'

सोढासि future I., from सह् 'to bear

क्षेयासम्, precativè Parasmaipada, from क्षा, 'to stand.'

अवितासि अविष्यामि अद्यविष्यम् अविषीय from अजु 'to flow
(contrary to § 154).

स्पर्शासि or regularly स्पर्शासि स्पर्श्यामि or स्पर्श्यामि अस्पर्श्याम् or
अस्पर्श्याम्, from स्पृज्, 'to touch'

आतासि आष्यासे अष्यासे आषीय from आया 'to swell.

अप्तासि or regularly सप्तासि सप्श्यामि or सप्श्यामि असप्श्याम् or
असप्श्याम् from स्पृज्, 'to go.

अधासि अष्यामि अक्ष्याम् from मुञ् 'to abandon

हयासम् precativè Parasmaipada, from ह्रि 'to call.

हियासम् precativè Parasmaipada, from ह्रि 'to leave

II PASSIVE VOICE.

I THE FIRST FOUR VERBAL FORMS OF THE PASSIVE VOICE

§ 161 The first four verbal forms of the passive are formed —

1 By affixing य *yd* to the verb e.g. दृग् *drig* 'to see, दृश्य *drigyd*, to be seen'

2 By conjugating this base in the *Ātmanepada* according to the analogy of the *Ātmanepada* of the fourth conjugational class (§ 80 2), from which it only differs in regard to the accent

Paradigm.

PRESENT			IMPERFECT		
દૃષ્ટે <i>dr̥iṣṭyé</i> 'I am seen'	દૃષ્ટાવહે <i>dr̥iṣṭyāvāhe</i>	દૃષ્ટામહે <i>dr̥iṣṭyāmahe</i>	અદૃષ્ટે <i>ad̥r̥iṣṭye</i> 'I was seen'	અદૃષ્ટાવહિ <i>ad̥r̥iṣṭyāvahi</i>	અદૃષ્ટામહિ <i>ad̥r̥iṣṭyāmahī</i>
દૃષ્ટસે <i>dr̥iṣṭyse</i>	દૃષ્ટેયે <i>dr̥iṣṭyēthe</i>	દૃષ્ટધ્વે <i>dr̥iṣṭyadhve</i>	અદૃષ્ટયાસ <i>ad̥r̥iṣṭyāthās</i>	અદૃષ્ટેયામ <i>ad̥r̥iṣṭyēthām</i>	અદૃષ્ટધ્વમ <i>ad̥r̥iṣṭyadhvam</i>
દૃષ્ટતે <i>dr̥iṣṭyāte</i>	દૃષ્ટેતે <i>dr̥iṣṭyētē</i>	દૃષ્ટન્તે <i>dr̥iṣṭyānte</i>	અદૃષ્ટત <i>ad̥r̥iṣṭyāta</i>	અદૃષ્ટેતામ <i>ad̥r̥iṣṭyētām</i>	અદૃષ્ટન્ત <i>ad̥r̥iṣṭyānta</i>
IMPERATIVE			POTENTIAL		
દૃષ્ટે <i>dr̥iṣṭyā</i> 'May I be seen'	દૃષ્ટાવહૈ <i>dr̥iṣṭyāvāhai</i>	દૃષ્ટામહૈ <i>dr̥iṣṭyāmahai</i>	દૃષ્ટેય <i>dr̥iṣṭyeya</i> 'I may be seen'	દૃષ્ટેવહિ <i>dr̥iṣṭyēvahi</i>	દૃષ્ટેમહિ <i>dr̥iṣṭyēmahi</i>
દૃષ્ટસ્વ <i>dr̥iṣṭyāsva</i>	દૃષ્ટેયામ <i>dr̥iṣṭyēthām</i>	દૃષ્ટધ્વમ <i>dr̥iṣṭyādhvam</i>	દૃષ્ટેયાસ <i>dr̥iṣṭyēthās</i>	દૃષ્ટેયાયામ <i>dr̥iṣṭyēyāthām</i>	દૃષ્ટેધ્વમ <i>dr̥iṣṭyēdhvam</i>
દૃષ્ટતામ <i>dr̥iṣṭyātām</i>	દૃષ્ટેતામ <i>dr̥iṣṭyētām</i>	દૃષ્ટન્તામ <i>dr̥iṣṭyāntam</i>	દૃષ્ટેત <i>dr̥iṣṭyeta</i>	દૃષ્ટેયાતામ <i>dr̥iṣṭyeyātām</i>	દૃષ્ટેરન્ <i>dr̥iṣṭyēran</i>

§ 162 The final letters of the verb undergo the same changes before the affix ચ *ya*, as before the ચ *ya* of the terminations of the precative Parasmaipada, except that final આ *ā*, ए *e*, ऐ *ai*, and ओ *o* in the passive voice are changed only to આ *ā*, never to ए *e*, e.g. (cf § 158) ઓયે *oīyē*, સૂયે *stūyē*, ક્રિયે *kr̥iyē*, સ્મર્યે *smariyē*, સ્તીર્યે *stīryē*, પૂર્યે *pūryē*, દાયે *dāyē*, from દૈ *dar*, 'to purify,' ધ્યાયે *dhyāyē*, from ધ્યૈ *dhya*, કૂર્યે *kūryē*, દીવ્યે *dīvyē*, દાઘ્યે *daḡyē*, બોધ્યે *bodhyē*, બુવોધિયે *bubodhishyē*, add from જોલૂચ *lolūya*, second frequentative of લૂ *lū*, 'to cut,' લોલૂચ્યે *lolūyīyē*, નમસ્યે *namasyē*, and in the same way from બેભિદ્ય *bebhidya*, second frequentative of મિદ્ *bhid*, બેભિદ્યે *bebhidyē*

§ 163. LIST OF ANOMALIES IN THE FIRST FOUR VERBAL FORMS OF THE PASSIVE VOICE (cf the corresponding anomalous precatives Parasmaipada in § 160)

અર્ચે from ઋ, 'to go'
દગ્ધે from યજ્, 'to sacrifice.'
વચ્ચે from વચ્, 'to speak'

વદ્ધે from વદ્, 'to speak'
વધ્ધે from વપ્, 'to sow.'
વશ્ચે from વચ્, 'to desire'

उद्ये from वस् 'to dwell'	धूयाद्ये or धूये from धूप, to fumigate'
उद्ये from वह 'to bear,' and, when preceded by preposition, also from ऊह 'to reason.'	धूयाद्ये or धूये from धृञ् } 'to praise'
उद्ये from वे 'to weave'	धूयाद्ये or धूये from धृञ् } 'to praise'
आतीये or आद्ये from आत् to blame'	पीये from पा to drink.'
आद्ये or आये from कम् 'to love'	पूये from प्रकृ, 'to a k.
खाये or खये from खन् 'to dig'	मुन्ये from धृञ् 'to fry'
गृह्ये from ग्रह् to take.'	मीये from मा 'to measure' and मि, 'to barter'
गीये from गी to sing'	विच्ये from व्यच् to deceive'
गोपाद्ये or गुप्ये from गुप् 'to protect.'	विभ्रयाद्ये or विभ्रये from विभ्र 'to fro'
वाये or वये from वन्, to bring forth.	विष्ये from व्यप् to pierce
वीये from व्या 'to become old,' and व्यो 'to restrain'	वीये from वी to cover
दरिद्ये from दृदि to be poor'	पुन्ये from प्रन् to tear
दीये from दीधी 'to shine.	वेये from वेवी, to fro
दीये from दा 'to give' दे 'to protect,' and दौ to cut.	ग्रये from ग्री, to lie
धीये from धा, 'to hold,' and धि, to drink.'	श्रिये from शास्, to instruct.
	नूये from चि, 'to swell.'
	साये or सये from सन्, to obtain.
	सीये from सी to waste and सो to destroy
	सुप्ये from स्वप्, to sleep
	स्थीये from स्था, to stand'
	हीये from हा, to leave.
	ह्ये from ह्रि, 'to call.'

II THE LAST SIX VERBAL FORMS OF THE PASSIVE VOICE.

§ 164. The last six verbal forms of the passive are mostly identical with the corresponding forms of the *Ātmanepada*. Thus in the reduplicated perfect of the passive दा makes दृदे, मि मिदि, क्री विमिद्ये, etc., cf § 117; वप् ऊद्ये, cf § 118; In the periphrastic perfect ऋद् makes ऋदयामि चक्रे (cf § 123)

In the aorist सिच् makes असिचि (§ 134), अशिचि (§ 135), पाठय, when reflective (Exc I to § 166), अपीयठे (§ 136, IV, 1), नी अनेषि (§ 142), लू अलविषि (§ 143), दिन् अदिचि (§ 147)

In the first future नी makes नेताहे, लोद् लोदिताहे or लोत्ताहे, in the second future नेथे, लोद्वेथे or लोत्से, in the conditional अनेथे, अलोद्वेथे or अलोत्से, in the precative नेषीय, लोद्वेषीय or लोत्सीय (§ 159)

There are, however, some slight differences between the passive and the Âtmanepada, which will be pointed out in the following paragraphs

§ 165 In the periphrastic perfect of the passive भू *bhū* and अस् *as*, as well as छ (§§ 123, 164), take the terminations of the Âtmanepada

PARADIGM			
	चक्रे	or आसे	or बभूवे
	<i>chakre</i>	<i>āse</i>	<i>babhūve</i>
	चक्रिषे	आसिषे	बभूविषे
	<i>chakriṣhe</i>	<i>āsishē</i>	<i>babhūviṣhe</i>
	चक्रो	आसे	बभूवे
	<i>chakro</i>	<i>āse</i>	<i>babhūve</i>
	चक्रवहे	आसिवहे	बभूविवहे
	<i>chakrivahe</i>	<i>āsiwahe</i>	<i>babhūvivahe</i>
छाद्यां <i>chhādāyām</i>	चक्राथे	आसाथे	बभूवाथे
	<i>chakrāthe</i>	<i>āsāthe</i>	<i>babhūvāthe</i>
	चक्राते	आसाते	बभूवाते
	<i>chakrāte</i>	<i>āsāte</i>	<i>babhūvāte</i>
	चक्रमहे	आसिमहे	बभूविमहे
	<i>chakrīmahe</i>	<i>āsimāhe</i>	<i>babhūvimāhe</i>
	चक्रिध्वे	आसिध्वे	बभूविध्वे or बभूविद्धे
	<i>chakriḍhve</i>	<i>āsiḍhve</i>	<i>babhūviḍhve</i> <i>babhūviḍdhve</i>
	चक्रिरे	आसिरे	बभूविरे
	<i>chakriṛe</i>	<i>āsiṛe</i>	<i>babhūviṛe</i>

§ 166 The third person singular of the aorist is formed by affixing to the augmented verb the termination इ, before which the final and penultimate letters of the base undergo the following changes.

1 Final ए *e*, ऐ *ai*, and ओ *o*, are changed to आ *a*, after which as well as after an original final आ *a*, य *y* is inserted, e.g. दा *da*, 'to give, दे *de*, 'to protect, दै *dai* 'to purify and दो *do*, 'to cut, make ददायि *d-da y i*.

2. A final इ *i*, or ई *ī*, is changed to आय *āy*, e.g. विज् *ji*, 'to conquer' दजयि *d-jay-i* जीर्ण, 'to lead,' अनयि *a-nāy-i*.

3. A final उ *u*, or ऊ *ū*, is changed to आव *āv* e.g. नु नु *nu* or नू नू, 'to praise, अनवि *a-ndv-i*.

4. Final क् *ṛi* and क् *ṛī* become क् *ār*, e.g. क् *krī* 'to make, क् *kṛī* 'to throw क् *kār* *d kār i*.

5 A penultimate अ *a* followed by a single consonant is lengthened, e.g. पत *pat*, 'to fall, अपाति *a pāt i* There are many exceptions to this rule, especially all the verbs ending in अन् retain the short vowel, e.g. छम् *to be sad, अक्षमि*

6 Penultimate इ *i*, उ *u*, and क् *ṛi* followed by a single consonant, are changed to ए *e*, ओ *o* and अर् *ar* (guna) e.g. छिद् *chhid*, 'to cut,' अर्च्छेद् *a-rchched-i*; तुद् *tud*, 'to strike,' अतोद् *a-tod-i*; दृद् *dṛiḥ* 'to see, अदर्द् *a-darḥ i*

This rule does not apply to the last इ of the desiderative, nor to the इ उ or क् of verbs ending in the affix य preceded by a consonant (cf 8)

7 Penultimate क् *ṛī* becomes ईर् *īr* e.g., स्तृद् *stṛh*, अस्तीर् *a stīr i*.

8. Final अ *a* is rejected, e.g. बुबोधिष *bubodhiṣa*, desiderative of बुध *budh*, अबुबोधिषि *a-bubodhiṣ-i* लोलूय *lolīya*, second frequentative of लू *lū*, अलोलूयि *a-lolīy-i*. Second frequentatives and denominatives formed by the affix य which have a consonant immediately before this affix follow the rule given in § 56 3, e.g. वेमिष अवेमिद् *नमस्त अनमस्ति* or *अनमसि*

9 Derivative verbs ending in अय *āya*, i.e. the causals, verbs of the tenth conjugational class and denominatives in अय reject this affix, e.g. बोधय *bodhaya* अबोधि *a bodh i*, दायय *a-dāy-i*.

In the causals derived from causals, which do not lengthen a medial अ (§ 59), this अ may be lengthened optionally *e.g.* क्लामय, causal of क्लामय, causal of क्लाम, अक्लामि or अक्लामि (*cf.* 5).

The Paradigm of the passive aorist of नी therefore is

अनेषि	अनेष्वहि	अनेष्वहि
<i>dneshi</i> , 'I was lead'	<i>dneshvahi</i> , etc, as § 142 Âtman	
अनेषास्	अनेषाथाम्	अनेष्वम्
<i>aneshtâs</i>		
अनायि	अनेषाताम्	अनेषत
<i>dnâyi</i>		

Exceptions to § 166

1 The derivative verbs ending in अय (§ 166, 9), except when used as reflective passives, take the Âtmanepada of the fifth form of the aorist and may subjoin its terminations either to their full form or after having rejected अय, *e.g.* भावय, causal of भू, 'to become,' in the 1st sing. अभावयिषि *â-bhāvay-ishi* or अभाविषि *â-bhāv-ishi*, in the 2nd अभावयिषास् or अभाविषास्, but in the 3rd, according to § 166, 9, अभावि only, in the 1st dual अभावयिष्वहि or अभाविष्वहि, etc

A medial अ of causals derived from causals which do not lengthen it, may optionally be lengthened in all the inflexions of this aorist as in the third person singular (*cf.* § 166, 9), *e.g.* from क्लामय, causal of क्लामय, in the 1st sing अक्लामयिषि, or अक्लामिषि, or अक्लामयिषि, or अक्लामिषि.

2 Many verbs, when used as reflective passives, take in the third person singular the termination of the Âtmanepada instead of that of the passive (*cf.* my V. G § 879), *e.g.* अत्रि, 'to go,' अत्रिअयत (*cf.* § 164), not अत्रायि, but in the sense of a real passive only अत्रायि

3 ALPHABETICAL LIST OF SOME ANOMALIES.

अकामिषि or अकामिषि or अकामयिषि, 1st person singular (fifth form of the aorist), अकामि, 3rd person singular of कम्, 'to love,'

when real passive, but अचक्षते, 1st sing (third form of the aorist),
अचक्षत, 3rd sing., when reflexive (cf. Excerpt 1)

अवाह्ति or regularly अवाहति, third person singular of अह्य, causal of अह् 'to call.'

अममि from अम् 'to go'

अवाह्ति or regularly अवाहति, from अह्य causal of अह् 'to call.'

अममि from अम्, 'to be sad.'

अवाह्ति or regularly अवाहति from अह्य, causal of अह्, 'to call.'

अवपि or अवापि from अवप, causal of पि, 'to deduce' (§ 67).

अधमि from धम्, 'to bear'

अवाप्ति or अवाप्ति from वाप्य, causal of वाप्, 'to fire' 'to go'

अवापि (fourth form of the aorist) but when reflexive अवापि
(second form of the aorist) from वा, 'to speak.'

अगूहि, third person singular from गूह् 'to cover'

अगोपायि or अगोपि from गुप्, 'to protect'

अवापि or अवापि from वाप्य or वाप्य causal of वप्, 'to become
exhausted' (§ 60)

अपानि from हन् 'to kill'

अपमि, but, when preceded by the preposition आ अपामि, from
धम् 'to eat.'

अहमि from हम्, 'to eat'

अजनि from जन्, 'to bring forth.'

अजमि from जम्, 'to eat'

अजमि from जम् 'to know'

अजरि or अवारि from वर्य, causal of वृ, 'to become old' (§ 60).

अघपि or अघापि from घप्य or घाप्य causal of घा, 'to know'
(§ 60)

अभमि from भम्, 'to eat.'

अतमि from तम्, 'to become breathless.'

अदमि from दम्, 'to tame.'

अदरि or अदारि from दर्य, causal of दृ 'to burst' (§ 60).

अदापि or अदपि from दप्य, causal of दप्, 'to go.'

अदमि from दम्, 'to run.'

अद्रोषि (1st sing of the fourth form of the aorist), but, when reflective, अद्रुक्ते (third form of the aorist), from द्रु, 'to run'

अधूपायि or अधूपि, third singular from धूप, 'to fumigate.'

अनरि or अनारि from नरय, causal of नृ, 'to lead'

अपणायि or अपाणि from पण् } 'to praise'

अपनायि or अपानि from पन् }

अभाजि or अभजि from भज्, 'to break.'

अमार्जि from मृज्, 'to wipe'

अयामि or अयमि from यमय, causal of यम्, 'to restrain'

अरन्धि from रध्, 'to hurt.'

अरन्धि from रम्, 'to desire vehemently'

अरञ्जि or अरञ्जि from रज्, 'to colour'

अलम्भि from लम्, 'to obtain'

अविच्छायि or अविच्छि from विष्, 'to go.'

अशमि or, when signifying 'to observe,' अशामि, from शम्, 'to cease'

अत्रपि or अत्रापि from आपय or त्रपय, causal of त्रा, त्रि 'to cook'
(§ 60)

अत्रयिषि (first pers sing of the fifth form of the aorist), but, when reflective, अत्रिष्विद्ये (third form), from त्रि, 'to go.'

अत्रयिषि and, when reflective, अत्रिष्विद्ये, from त्रि, 'to swell'

असमि, third singular, from सम् } 'to be unconfused.'

असमि from सम्

अस्नपि or अस्नापि from स्नापय or स्नपय, causal of स्ना, 'to bathe'
(§ 60)

अस्मरि or अस्मारि from स्मरय, causal of स्मृ, 'to recollect'
(§ 60).

अस्यमि from स्यम्, 'to sound'

अस्तोषि (1st sing of the fourth form of the aorist), but, when reflective, असुसुवे (third form) from सु, 'to flow'

अहिडि and } or regularly अहेडि, third person singular, from
अहीडि } हेङ् 'to surround.'

अतीर्यि or आर्ति from ऋत्, 'to blame.'

4 All verbs ending in vowels or diphthongs, and the verbs **हन्**, 'to kill, **हृन्** 'to see' and **यद्** 'to take' may in the aorist the first and second future the conditional, and the precative either use the forms which are prescribed in §§ 161 164, e.g. from **दा**, aorist **अदिवि अदियाम् अदायि अदियिष्यहि** etc (§§ 143 and 144), fut I **दातामि**, etc fut II **दास्ये** etc condit **अदास्ये** etc ; juss **दासीय**, etc, or derive new ones from the base of the third person singular of the aorist, which remains after having rejected the augment and the termination e.g. (cf § 166) from **दाय्** (3rd sing **अदायि a-dav i**) **आय्** (from **आ**) **आय** (from **जी**), **जाय्** (from **जु** and **जू**), **याय्** (from **छ** and **छू**) **याय** (3rd sing **अयायि**, § 166, Exc 3 from **हन्**) **हन्** (3rd sing **अदमि** § 164, 6), **याह्** (3rd sing **अयाहि**, § 166 5)

To this base are subjoined in the first and second persons singular and in the dual and plural of the aorist the terminations of the *Ātmanepada* of the fifth aorist and in the last four verbal forms those of the *Ātmanepada* with prefixed **ह्**, e.g. aorist **अदायिवि a-dav iṣi**, **अदायिषाम् अदायि अदायिष्यहि** etc.

अत्रायिवि अत्रायिषाम् अत्रायि अत्रायिष्यहि etc

अनायिवि etc., **अनायिवि**, **अकारिवि अयायिवि अदमिवि**, **अयाहिवि**

In the first future **दायितामि आयितामि याहितामि** etc

In the second future **दायिष्ये आयिष्ये याहिष्ये** etc

In the conditional **अदायिष्ये अत्रायिष्ये अयाहिये** etc

In the precative **दायिषीय आयिषीय याहिषीय**, etc

§ 167 When the passive is reflexive, and in the Veda also in other instances, the *Ātmanepada* of the active voice is often used instead of the special forms of the passive e.g. in the verbs which signify 'to adorn' he adorns himself (properly 'he is adorned by himself') **भूयते** *Ātmanep.* of **भूय** 'to adorn' (cf my V G §§ 873, 876 879)

SECTION III OTHER VERBAL DERIVATIVES

PARTICIPLES.

§ 168 The participles of the present and of the second future Parasmaipada are formed from the corresponding third persons of the plural, which reject the final इ, *e.g.*

	3 rd plur. of the present	participle of the present.
(<i>cf.</i> § 80)	बोधन्ति <i>bōdhanti</i> 'they know'	बोधन् <i>bōdhant</i> 'knowing'
	नद्यन्ति <i>ndhyanti</i>	नद्यन् <i>ndhyant</i>
	तुदन्ति <i>tudanti</i>	तुदन् <i>tuddnt</i>
	बोधयन्ति <i>bōdhdianti</i>	बोधयन् <i>bōdhdyant</i>
	बुबोधिशन्ति <i>bubodhisanti</i>	बुबोधिशन् <i>bubodhisant</i>
	नमस्यन्ति <i>nāmasyanti</i>	नमस्यन् <i>nāmasyant</i>
	पितरन्ति <i>pitdranti</i>	पितरन् <i>pitdrant</i>
(<i>cf.</i> § 85)	चिन्वन्ति <i>chinvaṅti</i>	चिन्वन् <i>chinvaṅt</i>
	आप्नुवन्ति <i>āpnuvanti</i>	आप्नुवन् <i>āpnuvaṅt</i>
	तन्वन्ति <i>tanvanti</i>	तन्वन् <i>tanvaṅt</i>
	युनन्ति <i>yundanti</i>	युनन् <i>yundaṅt</i>
(<i>cf.</i> § 104)	लिहन्ति <i>lihanti</i>	लिहन् <i>lihant</i>
(<i>cf.</i> § 105)	पिप्रेति <i>piprati</i>	पिप्रेत् <i>piprat</i>
(<i>cf.</i> § 106)	बोभूवति <i>bōbhuvati</i>	बोभूवत् <i>bōbhuvat</i>

3 rd plur of the present		participle of the present.	
(cf § 107)	युजन्ति <i>yujanti</i>	युजन् <i>yujant</i>	
(cf § 108)	यन्ति <i>yanti</i> ददति <i>dadati</i>	यन् from द to go' <i>yant</i> दत् from दा to give <i>dadat</i>	
3 rd plur of the second future.		participle of the second future.	
(cf § 159)	नेयन्ति they will lead' <i>nehyanti</i> क्षेदयन्ति or क्षेत्स्यन्ति	नेयस 'what will lead' <i>nehyant</i> क्षेदियन् क्षेत्स्यन्	

§ 169 The participle of the reduplicated perfect Parasmaipada is formed from the corresponding third person which rejects the termination उस् *us*, e.g. from रुवद् *rurud* (third person plural रुवद् *rurud-us*), and subjoins a termination which appears in the declension in the shape of वत् *vat* वन् *van* वान् *vān* वांस *vāns* वस् *vas*, and उस् *us* or rather, in accordance with § 17, उय् *uś* e.g. रुवद् *rurud-udt*, रुवन् *rurud-van*, रुवान् *rurud-vān*, रुवांस *rurud-vāns* (only in the Veda) रुवद् *rurud-us* or rather रुवद् *rurud-ud* (cf § 221, V) having wept.

The last form differs from the third person plural Parasmaipada merely in the substitution of य् *ś* for उस् *us*, e.g. (cf § 117) 3rd plur Par ददद् *dadās* participle ददय् *dadāś* 3rd plur शिञ्जुस्, participle शिञ्जय्, 3rd plur विक्षिपुस्, participle विक्षिपय् etc.

Before the other five forms (which begin with य् *y*) य् *y*, यय् *yy*, उय् *uś* उय् *uś*, and र् *r* preceding the termination of the third person plural Parasmaipada and deduced from इ *i*, ई *ī*, उ *u*, अ *a* or ऋ *ṛ*, are changed to their original elements, e.g. (cf § 117), 3rd plur शिञ्जुस् *śicy-us* from शि *śi*, participle शिञ्जिवन् *śiśi-vat*, शिञ्जिवन् *śiśi-van* शिञ्जिवांस *śiśi-vāns* शिञ्जिवस् *śiśi-vas* शिञ्जिपुस् from क्षी *kṣī* participle विक्षिपन् etc.; वृजुवस् from वृ *vṛ* participle वृजुवन् etc.; वृजुवस्

from लू, लूलूवत्, etc , वभूवुस् (§ 118) from भू, वभूवत्, etc , दधुस् from धृ, दधृवत्, etc Final ऋ *ri* of a verb is changed to ई *ri*, and after labials and व *v*, to ऊ *ri*

Verbs whose third person plural Parasmaipada consists only of two syllables, attach the terminations beginning with व *v*, by an auxiliary इ, e.g दधुस्, *dadh-ús*, 3rd plur of धा *dhá*, participle दधिवत् *dadh-i-vát*, etc , तेनुस् *ten-ús* (§ 117, 7), तेनिवत् *ten-i-vát*, etc ; ईजुस् (§ 118, ईज्) ईजिवत्, etc

Anomalous forms are जगन्वत् *jaganvat* (and regularly जगिभ्वत्), from गम्, 'to go,' जघन्वत् *jaghanvat* (and regularly जघ्निवत्) from हन्, 'to strike,' दाश्वत्, °वन्, etc , from दाप्, 'to worship,' भीद्वत्, etc , from मिह्, 'to sprinkle,' साह्वत्, etc , from सह्, etc , 'to bear,' etc

The participle of the periphrastic perfect is formed by combining the participles of the reduplicated perfect of अस्, भू, or कृ with the form ending in the affix आम्, e.g (cf § 123) छादयामासिवत् (°वन्, °वान्, °वास, °वस्, °उष्), or छादयो चक्रवत्, etc , or छादयो बभूवत्, etc , 'having covered'

§ 170 The participles of the present Âtmanepada in the first conjugation (§§ 71-81), of the present of the passive voice, and of the second future of the Âtmanepada and of the passive voice are formed by the affix मान *māna*, which is attached to that form of the corresponding third persons plural, which is left after the final न्ते *nte* has been rejected, e.g

3 rd plur present Âtm (cf § 80) बोधन्ते	participle
<i>boḍhante</i> 'they know'	बोधमान
गह्यन्ते	गह्यमान
<i>gahyante</i>	<i>gahyamāna</i>
तुदन्ते	तुदमान
<i>tudante</i>	<i>tudamāna</i>
बोधयन्ते	बोधयमान
<i>boḍhayante</i>	<i>boḍhayamāna</i>

3rd plur present Ātm

बुधोधिपन्ते

buddhishānto

नमस्तुभे

namastyubhe

पितरेभ्यो

pitṛābhyo

participle.

बुधोधिपमाय (cf § 16)

buddhishāma

नमस्तुभान

namastyubhāna

पितरेभ्यः

*pitṛābhyah*3rd plur of the present of the passive. participle.

(cf § 161) वृक्षभे

vṛkṣabhe they are seen

वृक्षभाण

vṛkṣabhāṇa being seen

(cf § 162) स्त्रीयभे

stṛīyabhe

स्त्रीयभाय (§ 16)

stṛīyabhāya

धूपभे

dhūpabhe

धूपभाण

dhūpabhāṇa

क्षिपभे

kṣipabhe

क्षिपभाय (§ 16)

*kṣipabhāya*3rd plur of the second future,
Ātm and passive.

(cf §§ 159 नेचभे

and 164) *nechabhe*
they will lead, or they will be led

क्षेदिचभे or

क्षेत्सभे

participle.

नेचभाय (§ 16)

nechabhāya
what will lead, or will be led.

क्षेदिचभाय (§ 16) or

क्षेत्सभाय

8th plur of the second future
of the passive voice alone.

(cf § 166 नाचिच्यभे

Ex. 4, p 151) *naichichyabhe*
they will be led

इनाचिच्यभे

participle.

नाचिच्यभाय (§ 16)

naichichyabhāya
what will be led

इनाचिच्यभाय (§ 16)

§ 171 The participles of the present Ātmanepada in the second conjugation (§§ 82-109) and of the reduplicated perfect Ātmanepada are formed by the affix आण *āṇa*, or without accent आण *āṇa*.

In the present It is attached to the third person plural after having rejected the final अन्ते *ante* in the perfect to the third person plural after having cut off the final इरे *ire* e.g

3 rd plur present	participle
(cf § 85) चिन्वते <i>chinvate</i> 'they arrange'	चिन्वान <i>chinvānd</i> 'arranging'
आप्नुवते <i>āpnuvate</i>	आप्नुवान <i>āpnuvānd</i>
तन्वते <i>tanvate</i>	तन्वान <i>tanvānd</i>
युनते <i>yundte</i>	युनान <i>yunānd</i>
(cf § 104) लिहते <i>lihate</i>	लिहान <i>lihānd</i>
(cf § 105) पिप्रते <i>pīprate</i>	पिप्रान् <i>pīprāna</i>
(cf § 107) युञ्जते <i>yuyjate</i>	युञ्जान <i>yuyjānd</i>
(cf § 108) ददते <i>dadate</i>	ददान <i>dadāna</i>
3 rd plur of the reduplicated perfect	participle
(cf § 117) ददरे <i>dādīre</i> 'they have given'	ददान <i>dādānd</i> 'having given'
शिञ्जरे <i>ṣiṣyire</i>	शिञ्जान <i>ṣiṣyānd</i>
चिक्रियरे <i>chikriyire</i>	चिक्रियान् (§ 16) <i>chikriyānd</i>
दुदुवरे <i>dūduvire</i>	दुदुवान <i>dūduvānd</i>
लुलुवरे <i>lūlūvire</i>	लुलुवान <i>lūlūvānd</i>
दध्रिरे <i>dādhrīre</i>	दध्रान् <i>dādhrānd</i>

Exception. The participle of the present of the verb आस, II 2, Âtm, 'to sit,' is आसीन *ās-īnā*, 'sitting' (in the Veda also regularly आसान)

§ 172 There is another participle of the perfect of the active voice in general, which is formed by subjoining the affix वन् *vant*, to the participle of the perfect of the passive voice (§ 173), e.g. भुक्त *bhuktā*, 'eaten,' भुक्तवन् *bhuktā-vant*, 'having eaten'

§ 173. The participle of the perfect of the passive voice is formed by affixing to the verb त *td* or sometimes न *nd*, e.g. जि *ji*, 'to conquer,' जित *ji-tā*, 'conquered' जू *lī* 'to cut,' जून *lī nd*

I. त *td* is attached immediately to the primitive verbs ending in vowels (except अ *a* of II) or diphthongs, and also to many of those which end in consonants

Final ऐ *ai* is mostly changed to आ *a*, e.g. दै *da* 'to purify,' दात *da tā*. Final ए *e* and ओ *o* and sometimes also ऐ *ai* and आ *a* are changed to ई *i* (by the influence of the accent on the following syllable), e.g. धे *dhe*, 'to drink,' धीत *dhi tā* पा *pa* 'to drink,' पीत *pi-tā*; in some instances to इ *i*, e.g. स्था *sthā* 'to stand,' स्थित *sthi-tā*; भि *bi* 'to barter' मित (see the alphabetical list of anomalies in IV)

Other final vowels are generally left unchanged, e.g. पा *pā* 'to protect,' पात *pa-tā* नी, 'to lead,' नीत; खु *khū* 'to praise,' खुत; भू *bhū* 'to become,' भूत; कृ *kṛ*, 'to make,' कृत

Verbs ending in म् when attaching त immediately follow the rule given in § 95 3, and lengthen a penultimate अ, e.g. खम्, 'to be sad,' खाम

Those ending in other consonants undergo the changes prescribed in §§ 96, 3; 98, 1-3 the exception and § 102. Thus, according to § 96, 3, मद, 'to get drunk,' makes मत्त; सिध् *si* 'to become perfect,' सिद्ध; चुम् *chū* 'to core,' चुब्ब; according to § 98, 1, पृच्, 'to mix,' makes पृक्त; युच् *yū* 'to join,' युक्त according to § 98, 2, तच्, 'to pare,' makes तट; स्पर्च्, 'to touch,' स्पर्ष्ट; according to § 98, 3, and the exception, लिङ्च्, 'to lick,' makes लीङ्; दुङ्च् *du* 'to milk,' दुग्घ according to § 102, मुङ्च्, 'to clean,' मुष्ट मुङ्च्, 'to be foolish,' मूढ or मुग्घ

As the acute falls on the affix, the base is often weakened, i.e. य is often changed to इ य to उ र to अ and a penultimate nasal rejected, e.g. यज्, 'to sacrifice,' makes ह्य (cf § 102); वच् *va* 'to speak,' वक्त; प्रच्, 'to ask,' प्रष्ट दङ्च्, 'to bite,' दष्ट (cf the anomalies in IV)

2 Most primitive verbs ending in consonants and all the derivative verbs insert **इ** between the base and the affix. In some instances a penultimate **इ, उ,** and **ऋ** is changed to **ए, ओ,** and **अर्** *re guna* (*cf* my K G § 374, Bem 2, V G § 895, 9)

The derivative verbs formed with **अच** reject this affix, *eg* **वोधच**, causal of **वुच्**, **वोधित**, others ending in **अ** reject this vowel, *eg* **लोलूच**, second frequentative of **लू**, 'to cut,' **लोलूचित**, those ending in **च** preceded by a consonant follow the rule given in § 56, 3, *eg* **वेमिच**, second frequentative of **मिद्**, **वेमिदित**, **नमस्य**, denominative, **नमस्यित** or **नमसित**

II **न** *ná* is affixed instead of **त** *tá*

1 To verbs ending in **ऋ**, which, when preceded by labials or **व्**, is changed to **अर्**, when preceded by other consonants, to **ईर्**, *eg* **वृ**, 'to choose,' **वूर्ण** (*cf* § 16), **स्तृ**, 'to stretch,' **स्तीर्ण**

2 To many verbs which begin with a compound consonant, containing **च्, र्, ल्,** or **व्**, and terminate in **आ, ए, ऐ,** or **औ** The final diphthongs must be changed to **आ**, *eg* **ऽलै**, 'to become exhausted,' **ऽलान**

3 To some verbs ending in **द्** which then becomes **त्**, *eg* **छिद्**, 'to cut,' **छित्त**

4 In some sporadic instances (*cf* IV)

III Some verbs which cannot form a participle of this kind substitute an adjective for it, *eg* **शुष्**, 'to dry,' makes **शुष्का**, **पच**, 'to cook,' **पक्का** (*cf* IV).

IV ALPHABETICAL LIST OF THE MOST REMARKABLE ANOMALIES

Participle	Verb	Participle	Verb
अत्ता	{ अञ् 'to go' and अञ् 'to anoint'	ऽअर्ण, only	अर्द् 'to go'
अत्ता		with pre-positions.	
अवित	अञ् 'to sound.'	आन्त	अञ् 'to breathe'

Participle.	Verb	Participle	Verb
इह	इह् 'to kindle.	शाम (cf III) शि	'to decrease.
इष्ट	{ यज् 'to sacrifice and इप् 'to wish.'	शित	{ शिप् 'to injure and शि to destroy
उक्त	वक् 'to speak.'	शील	शि 'to destroy
उत	वे 'to weave.	शील Intoxi	शीप् to spit
उत्त	उन्द् to be wet	cated (cf	
उदित	वद् 'to speak.	III)	
उत्त	उन्द् 'to be wet	पुण	पुद् 'to grind
उत्त	वप् to sow	आत	आप् to shake.
उमित	उम् to fill.	पूत	पिप् and पीप् to
उशित	वण् 'to wish		spit
उपित	वस् to dwell		
ऊढ	वह् to hear	स्लिष्ट	{ to surround स्लिष्ट articulately
ऊत	{ ऊय् to weave and अव् to protect	स्लिप्	{ and to be unctuous'
ऊर्ध्व	उव् to injure.	आत	उण् 'to dig
अत	अण् and अ 'to go	आत	आ 'to speak
अक्षित	अम्फ् to injure.	गत	गम् to go
अपित only	अम्प् to tremble	गीत	गी 'to sing
in certain		गुक्षित	गुम्फ् to tie
significations		गूण	गु and गू to void
काश	{ कण् to shine and कम् 'to love.	गूय	गुद् गूर and गुर्व
कुक्ष	{ कुम् to be crooked and कुञ् 'to steal.	गुहीत	'to make an effort
कुक्षित	कुप् II ७ to	यक्षित	यह् 'to take.
	afflict.		यन्प् to tie.
ऊय (cf III)	ऊण् to become	गुल्ल	{ गुम्फ 'to go and गुम्फ to rob
	thin		
कूत	कूप् 'to stink	घृत	{ घृण to shine and घृ 'to shine and
कुक्ष	कुम्फ 'to be crooked.		{ to sprinkle.'
पत	वह् to hurt.	घत्त	वह् to hop

Participle	Verb	Participle.	Verb
चित	{ चाय् 'to worship' and चि 'to arrange'	तृपित तृफित	{ तृप् 'to be satis- fied'
चुक्त	चुच्य 'to express juice.'	०त्त, cf दत्त	
चुम्न	चुन्द 'to perceive'	चाण्य चात	चै 'to protect'
क्षित and क्षित	क्षो 'to cut'	त्रुपित त्रुफित	{ त्रुप् 'to hurt'
कृष्ण	कृद् 'to shine'	त्वत्	त्वच् 'to go.'
जग्ध	जस् 'to eat.'	धूर्ण	धुर्व 'to hurt'
जात	{ जन् 'to produce' and जै 'to wane'	दत्त	{ दा 'to give' and दे 'to protect'
जीत	ज्यो 'to restrain'	After prepositions, ending in vowels, the syllable द् may be rejected and then a pre- ceding इ or उ must be lengthened, eg प्रदत्त or प्रत्त, निदत्त or नीत्त, सुदत्त or सूत्त	
जीन	ज्या 'to become old'		
भूत	भु 'to hurry,' in the Veda.		
भूर्ण	{ भुर्व 'to hurt,' भूर् 'to grow old,' and भव 'to be feverish'		
डीन (डीत)	डी 'to fly'	दव्य	दम् 'to hurt'
तत्त	तक्ष and तज् 'to contract'	दरिद्रित	दरिद्रा 'to be in distress'
तत्त	तन् 'to stretch'	दष्ट	दन् 'to bite'
तुपित	तुम् 'to hurt'	दित	दो 'to tie'
तुफित	तुम्प् 'to hurt'	दीन	दी 'to go to ruin'
तूर्त	तुर्व 'to overcome' in the Veda	दूग दूर्ण	दु 'to suffer pain' दुर्व 'to hurt'
तूर्ण	{ तुर्व 'to hurt,' and त्व 'to hurry'	दृढ दृफित	दृह 'to fasten' दृम्प् 'to hurt'
तृढ	तृह and तृह 'to hurt'	धूत and धूग	{ दिव् 'to play'
तृष्ण	तृद् 'to hurt'	धित	धा 'to hold,' in the Veda
भृत	भृण् 'to eat'		

Participle.	Verb	Participle.	Verb
धीत	{ धे 'to drink,' and धि 'to think,' in the Veda.	धीन = डीन	
धूर्ण	धुर्ण and धूर 'to hurt'	भग्न	भङ्ग 'to break.
धीत	धाव् 'to cleanse.'	भर्ण	भर्ण 'to injure.'
ध्यात	धी 'to think'	भुग्न	भुज् 'to bend.'
ध्वस्त	ध्वस् 'to fall.'	भृष्ट	{ धव् 'to fry' and भृन् 'to fall.'
नग्न 'naked'	नज् 'to be ashamed.'	धष्ट	धन् 'to fall.
गत	गन् 'to bow to'	धीण	धी 'to fear'
नद्य	नहु 'to tie.'	मात	मद् 'to hold'
गुप्त and }	गुह् 'to push on'	मग्न	मज् 'to dive.
गुप्त }		मचित	मद् 'to hold.'
पक्क (cf III)	पक् 'to cook.'	मत	मन् 'to think'
पीत	पा 'to drink'	मत्त	मद् 'to get drunk.
पीन	प्याय 'to be exuberant.'	मचित	मन् 'to churn'
पूत	{ पूय 'to stink' and पू 'to purify'	मित	{ मा 'to measure' and मे 'to barter'
पूर्ण	पूर 'to fill'	मीन	मी 'to hurt'
पूर्त	पू }	मुक्त	{ मुय् 'to deceive' and मुच् 'to let loose.'
पृष्ट	प्रष्ट 'to ask.'	मूत	मव and मू 'to bind.
प्यान	पि and प्याय 'to be exuberant.'	मूर्ध	{ मुर्ध 'to tie' and मु 'to kill.'
प्रीण (प्रीत)	प्री 'to love.'	मूर्त	मुर्ध 'to be faint.'
प्रीह	प्रवह cf जह.		{ मुज् 'to wipe.' मुग् 'to touch' and मुप् 'to endure patiently'
सीग	सी 'to go'	मुष्ट	
गोय	गय 'to go.'	मुत्त	मुत्त and मुच् 'to go'
फुल्ल and }	फल् 'to bear fruit.'	मुष्ट	मुष्ट 'to speak bar- barously'
फुल्ल }		मुत्त	मुत्त and मुच् 'to set.'
बध	बन्ध 'to bind.'		
गुहित	गुह् }		
गुप्त	गुह् }		

Participle	Verb	Participle	Verb
यत	यम् 'to restrain'	शत	{ शि 'to cook') and शो 'to sharpen'
रत	रञ् 'to colour.'	शित	शो and शि 'to sharpen'
रित	रम् 'to rest'	शिक्ष	{ शास् 'to instruct' and शिक्ष 'to leave'
रिम्भित	रिम्भ् 'to hurt'	शीत	शै 'to curdle'
खण्ड	खञ् 'to break'	शीन	cf. श्यान
लङ्घित	लङ् 'to go limp- ingly.'		{ मुच्य 'to express juice' and मुच 'to be pure'
लग्न	{ लग् 'to adhere' and लज् or लज्ज् 'to be ashamed'	मुक्त	मुन् 'to purify'
(उद् ५) लाघ	लाध् 'to be able' or 'equal to'	मुभित	मुम् 'to shine'
(cf III.)		मुष्क (cf III)	मुष् 'to become dry'
लीन	ली 'to adhere'	मूण	म्वि 'to swell'
लुप्त	लुप् 'to pull out'	मृत	आ and अत्रि 'to cook'
लून	लू 'to cut.'		cf आण
वक्त	वच् 'to go'	ज्ञान	शै 'to curdle'
वत	वन् 'to ask'	अथित	अन्ध 'to tie'
वान	वै 'to become dry'	अव्य	अस् 'to be care- less'
विग्न	विज् 'to tremble'	आण	आ and अत्रि 'to cook'
विचित	व्यच् 'to deceive'	ऽपाढ	सह 'to bear,' in the Veda
वित्त }	विद् 'to gain,' 'to	ध्यूत	ष्ठि and धीव् 'to spit'
विन्न }	find.'	सक्त	सज् 'to adhere to,' 'to go'
वीत	व्ये 'to surround'	सचित	सच् 'to go'
वृक्कण	वृच् 'to tear'		
वृत	{ वृण् 'to eat' and वृ 'to select'		
त्रीण	त्री 'to choose'		
वलीन (or)	वली (or वली) 'to		
वलीन }	select,' etc		
शयित	शी 'to lie down'		
शसा	{ शंस 'to praise' and शस् 'to hurt'		

Participle.	Verb	Participle.	Verb.
सत्त in the Veda		शरीत	शरीय् to swell
सत्त com monly (con form to II.3)	सद् to sit.'	सुसृष्य	सुसृज् to thunder
		सुसृष्य	सुसृज् to expand'
		स्यस	स्यन्द to ooze.'
सात	सग् to obtain'	स्यूत	सिष् to sew
मित	{ सो 'to destroy' and सि 'to bind.	सिन्ध	सिन्धु 'to fall.'
सिन्ध (सित)	सि to blind.	सिन्ध	सिन्धु to kill
सिन्ध	सिन्धु to kill	सुत	सिष् to go'
सीत	सी to waste.	साम्भ	साम्भु to embrace.
सुप्त	स्वप् to sleep	इ स्यात्	सङ्ग 'to sound.'
सुन्ध	सुन्धु to kill.	सुसृष्य	{ सुसृज् to expand सु to injure.
सीढ	सह् to bear	हत	हन् to kill.'
खम्भ	खन्द 'to ascend.	हान	हा to go'
खम्भ	खम्भ 'to make	हित	घा 'to hold.
सुम्भ	सुम्भ firm	हीत	हा to leave
सम्भ	सम्भ	मत	ह्री 'to call'
(प्र४) { सीत } स्वी 'to be col		मर्ण	उद्धे to be crooked
{ सीन } lected		ह्रीण (ह्रीत)	ह्री to be ashamed.
सुम्भ	सुम्भ to make firm.	हुत	हु to be crooked
क्षित	स्था 'to stand		in the Veda
		जस	सह् to be glad

§ 174. The participle of the future of the passive voice is formed by affixing to the verb तय्ये (*tāya* (or तय्ये *taryā*), अनीयं *anīya* च *yā* also with Independent svarita *yā* and without accent *ya* (or स्य *tya*) or एक्षिम् *elīma*

These forms have nearly the same signification as the Latin participles in *ndus* like *amandus*, and imply that the action which the verb expresses must be done, or is ordered caused allowed, deserves to be done.

I The verbs in taking तय्य *taryā*, follow the rules prescribed in §§ 154 155 156 and Exc. 1, § 157, 1 e.g.

According to § 154 दातव्यं *dā-tāvya* (or दातव्यं *dā-tavyā*), 'to be given,' what may or ought to be given,' जेतव्य from जि, स्नातव्य from स्नै, भवितव्य from भू, जरितव्य or जरीतव्य from जृ, पतितव्य from पत्

According to § 155 श्रातव्य from श्रो, बोधयितव्य from बोधय, causal of बुध्, वेमिदितव्य from वेमिद्य, second frequentative of मिद्, नमस्यितव्य or नमसितव्य, from नमस्य, denominative

According to § 156 जेतव्य from जि, श्रयितव्य from श्रि, स्तोतव्य from स्तु, क्षवितव्य from क्षु, भवितव्य from भू, कर्तव्य from कृ, करितव्य or करीतव्य from कृ, स्नेदितव्य from स्निद्, बोधितव्य from बुध्, पर्चितव्य from पृच्

According to § 156, Exc 1 कुचितव्य from कुच्, गुवितव्य from गू, बुबोधिषितव्य, वेमिदितव्य

According to § 157, 1, गन्तव्य from गम्, मेतव्य from मिद्, क्रोद्धव्य from क्रुध्, योक्तव्य from युज्, प्रष्टव्य from प्रक्, लेढव्य from लिह्, दोग्धव्य from दुह्, द्रोढव्य or द्रोग्धव्य from द्रुह् (also द्रोहितव्य), नञ्चव्य from नह्, अष्टव्य from अष्, वोढव्य from वह्

II Before अनीयं *anīya* and य *ya*.

1. Final अ of the verb is rejected, e.g. लोलूय *lolīya*, second frequentative of लू *lū*, लोलूयनीयं *lolīya-anīya*, लोलूय्य *lolīya-ya*. The derivative verbs ending in the affix य preceded by a consonant follow before अनीय the rule given in § 56, 3, e.g. वेमिद्य, second frequentative of मिद्, वेमिद्नीयं, नमस्य, denominative, नमस्यनीयं or नमसनीयं, before the affix य they reject their final य, e.g. वेमिद्यं, नमस्यं. The verbs ending in derivative अच् reject this affix, e.g. बोधय, causal of बुध्, बोधनीयं, बोध्यं

2. Before अनीय final ए, ऐ, and ओ are changed to आ and the initial अ of the affix is rejected, e.g. धे 'to drink,' धानीय. Before य, these diphthongs as well as final आ are changed to ए, e.g. दा, 'to give,' दे, 'to protect,' and दो, 'to cut,' make देयं

3 Final इ and ई are changed before अनीय to अय्, and before य to ए, e.g. चि 'to arrange,' चयनीयं, चयं, गो नयनीयं, नेयं

Exception Two verbs ending in **इ** take **ह्य** instead of **य** and leave the vowel unchanged, viz. **इ**, 'to go, **इह्य** and **वि** to conquer **विह्य** (but also regularly **विर्य**), two others ending in **इ** and one in **ई** change their finals before the affix **य** to **अय्** e.g. **क्रो** 'to buy, **क्रय**

4. Final **उ** and **ऊ** are changed to **अय्** e.g. **चु** 'to move,' **चवनीय**, **चय** But when the participle implies 'absolute necessity' they are changed before **य** to **आय्** e.g. **भू** **भाय**.

Some verbs ending in **उ** take **ह्य** instead of **य** and leave the vowel unchanged e.g. **सु** to praise, **सुह्य**

5 Final **अ** and **इ** are changed before **अनीय** to **अद्**, before **य** to **आद्** e.g. **क**, 'to make,' and **कु**, to throw **कानीय** (§ 16) **कार्य**

Some verbs ending in **अ** take **ह्य** instead of **य** before which the vowel remains unchanged, e.g. **वृ** to *surcea*, etc. **वृह्य**

6. **इ** and **उ**, followed by a single radical consonant are changed to **ए** and **ओ** (guna) e.g. **हिद्** 'to split' **हिदनीय**, **हिय** **बुध** **बोधनीय** **बोध्य** **अ** followed by one radical consonant before **अनीय** and very rarely before **य** (cf. the anomalies in 8, e.g. **वय** *varshya*) becomes **अद्** (guna) e.g. **तृप्**, 'to be satisfied, **तृपनीय** (§ 16) but **तृय**

Exception to the rules 3-6 The verbs noticed in the Exception to § 141 leave their vowels unchanged, e.g. **कुवनीय**, **बुबोधनीय** (§ 16) **बिमिदनीय**, **कुष** **बुबोधिय**, **बिमिष** But final **उ** before **अनीय** is changed to **व**, e.g. **गुवनीय** from **गु** or **गू** (against 4)

7 When the affix **य** is attached,

(a) A radical **अ**, followed by a single radical consonant, except a labial, is lengthened e.g. **पद्** to **गो**, **पाय**; but **शप्** 'to excrete, **शय**

(b) The final **अ** and **इ** of those verbs which attach the termination of the participle of the perfect of the passive voice immediately are changed to **क** and **ग** e.g. **पक्** 'to cook (forming as participle of the perfect passive **पक्क**, § 173 IV) makes **पाक**, **युक्**

(participle of the perfect passive युक्त) यो_{ग्य}. But the consonant is left unchanged when the participle implies 'absolute necessity,' e.g. पा_{च्य}

8 ALPHABETICAL LIST OF THE MOST NOTABLE ANOMALIES OF THE PARTICIPLES FORMED BY त्व, अनीय, य, त्व.

Participle	Verb
अर्च्य 'to be praised, revered'	अर्च 'to praise'
इत्य	इ 'to go'
उच्य	वद् 'to speak,' in compounds
अणुवित्व OR अण्वित्व }	अणु 'to cover'
अतीयित्व OR अर्तित्व अतीयनीय OR अर्तनीय अतीय OR अत्य }	अत 'to blame'
कामयित्व OR कमित्व कामनीय OR कमनीय काम्य }	कम् 'to love'
कुत्य	कु }
कूय	कू }
कृत्य and regularly कार्य	कृ 'to make'
क्रष्ट्व्य and regularly कर्ष्ट्व्य	कृष् 'to draw'
क्षवित्व	क्षु 'to sneeze'
क्षण्वित्व	क्षु 'to sharpen'
खेय	खन् 'to dig'
गद्य (after prepositions regularly गाद्य)	गद् 'to speak'
गुत्य .	गु }
गूय	गू }
गूहित्व OR गोढ्व्य गूहनीय गुह्य OR regularly गोह्य }	गुह् 'to cover'
गृह्य (Vedic, commonly, according to the rule, ग्राह्य)	ग्रह् 'to take'

Participle.

Verb

गोपायितव्य or गोपितव्य }
 गोपायनीय or गोपनीय }
 गोपाय्य or गोप्य

गुप् 'to protect.

चल्य

चत् 'to abscond.

चर्त्य

चुत् 'to connect.

चर्य (but after prepositions regularly चार्य)

चर् 'to go

धातव्य

चाप् 'to worship.'

(उप ६) चाव्य

धि 'to arrange.

जय्य and जाम्य

जन् 'to bring forth.

जित्य and जेय

जि 'to conquer

बुध्य

बुप् 'to be pleased.

बोधितव्य

बो 'to fly

तक्य

तक् 'to endure.

त्याज्य

त्यक् 'to abandon.

वाच्य

वाच् 'to be ashamed.

दरिद्रितव्य }
 दरिद्र्य }दरिद्रा 'to be in
distress.दातव्य }
 दानीय }दी 'to go to ruin, of
course also from

दा दी दौ

द्व्य 'to hurt.'

दोष्य or regularly दोष्य

दोधितव्य }
 दोष्यनीय }
 दोष्य }

दोधी 'to shine.

दुह्य or regularly दौह्य

दुह् 'to milk

दृश्य

दृ 'to respect.

द्रुष्य

द्रु 'to see.'

धूपायितव्य or धूपितव्य }
 धूपायनीय or धूपनीय }
 धूपाय्य or धूप्य }

धूप 'to flog.'

Participle	Verb
धूय	धू 'to shake.'
धृत्य	धु 'to stand firm'
नष्ट्व्य	नश् 'to perish'
(उद्) नीय	नी 'to lead'
गुत्य	गु } 'to praise'
गूय	नू }
पणायित्व्य OR पणित्व्य	पण 'to praise'
पणायनीय OR पणनीय	
पणाय्य OR पण्य	
पनायित्व्य OR पनित्व्य	पन् 'to praise'
पनायनीय OR पननीय	
पनाय्य OR पन्य	
प्यातव्य	प्याय 'to be exuberant'
भज्य and regularly भाज्य	भज् 'to divide'
भर्तृव्य OR भ्रष्ट्व्य	भ्रज् 'to fly.'
भर्जनीय OR भ्रजनीय	
भर्ज्य OR भ्रज्य	
भृत्य and regularly भार्य	भृ 'to bear.'
भोज्य when the verb signifies 'to eat,' otherwise regularly भोग्य	भुज् 'to eat,' 'to enjoy'
भङ्ग्व्य	भज् 'to dive'
मद्य (but with prepositions regularly भाद्य)	मद् 'to get drunk'
मातव्य }	मी 'to hurt,' of course also from मा 'to measure,' and मे 'to barter'
मानीय }	
भार्ग्य and भृज्य	मृज् 'to wipe.'
भार्तृव्य and भार्जित्व्य	
भार्जनीय	
स्रष्ट्व्य OR स्रष्टव्य	सृश् 'to touch'
यज्य (Vedic, and याज्य)	यज् 'to sacrifice'

Participle.	Verb
यत्	यत् to endeavour
यवितथ्य	यु to blind.
याम्य of यम्य	
याय after the preposition आ	यु to blind.
युज्य	युज् to join '
योय after the prepositions नि and प्र	युज् to join.
राय	रप् to sound.
जम्भ and regularly जम्भ	जम्भ to obtain
भातय्य } and regularly { भेतय्य }	जी to adhere
भानीय }	
साय	जप् 'to speak
वय (of उव)	वट् 'to speak
वरितथ्य or वरीतथ्य	वृ to select, etc
वर्ष्य or वृष्य	वृष् to rain.
वाय	वप् to speak.
विश्रयितथ्य or विश्रितथ्य }	
विश्रायनीय or विश्रनीय }	विष् to fit
विश्राय्य or विश्राय }	
वृय or वाय	वृ to select etc.
वोढ्य	वह् to bear
शक्	शक् to be able.
शयितथ्य	शी to lie down
शस्त्र and शस्त्र	शस् 'to praise
शिय	शास् 'to instruct.
थयितथ्य	धि 'to go'
सद्य	सह् to endure '
इ साय after the preposition आ	सु to beget'
सृज्य but सर्म्य after the prepositions अव	
and सम्	सृज् 'to abandon.'
सोढ्य	सह् to endure.'
स्मरथ्य or स्मर्यथ्य	सृग् to touch
स्फातथ्य	स्फाय् 'to swell.

Participle.	Verb
सप्तव्य or सप्तव्य	सृप् 'to go'
स्रवितव्य	सृ 'to flow'
स्रष्टव्य	सृज् 'to abandon'

ABSOLUTIVES FORMED BY त्वा *tvā*, च *ya* (त्य *tya*), AND अम् *am*

§ 175 These forms generally denote that the action which the verb expresses has been done, and that some other action follows it. Thus in the sentence 'having eaten he sleeps,' the words 'having eaten' are expressed by the absolute

§ 176 The verbs without a preposition, or words treated like prepositions, (§§ 189, 190), affix in the absolute त्वा *tvā*, those which are compounded with prepositions, etc, च *ya*, or when they end in a short vowel, त्य *tya*, e.g. भू *bhū* makes भूत्वा *bhū-tvā*, जि *ji* जित्वा *ji-tvā*, प्र + भू *pr* प्रभूय *pr a-bhū-ya*, सम् + जि *sa* जित्व, *saṃ-jī-tya*

§ 177. The affix त्वा is subjoined immediately to nearly all the primitive verbs ending in vowels or diphthongs, e.g. ज्ञा 'to know,' ज्ञात्वा, जि जित्वा, गी नीत्वा, य युत्वा, भू भूत्वा, छ छत्वा

Final ऋ becomes ईर्, and after labials and व्, ऊर्, e.g. तृ 'to cross,' तीर्त्वा, पू 'to fill,' पूर्त्वा

Final diphthongs are changed to आ, e.g. दै 'to purify,' द्वात्वा

Further, त्वा is immediately subjoined also to many primitive verbs ending in consonants (*cf* my V G. § 914, I and Ausnahme and Bemerkung), and the finals of such verbs undergo the same changes as before the affix of the participle of the perfect in the passive त (§ 173, I 1), e.g. क्षाम् क्षात्वा, मद् मत्वा, सिध् सिद्धा, लभ् 'to obtain,' लब्ध्वा, पच् 'to cook,' प्त्वा, युज् युक्त्वा, तज् तद्धा, सृज् सृद्धा, लिह् लीद्धा, दुह् दुग्ध्वा, मृज् मृद्धा, मुह् मूद्धा, or मुग्ध्वा. Final इव् is changed to यू, e.g. दिव् 'to play,' द्यूत्वा

The greater number of the primitive verbs with final con-

sonant and some of those which end in **ह** **हृ** **उ** or **य** and all the derivative verbs insert **ह** e.g. **पढ़ावता**

When **ह** is inserted:—

1. Final **ह** and **हृ** are changed to **अ** **उ** : **अ** **य** **य** to **या** **उ** **य** to **यु** to purify * **पविता** (or without **ह** **पुसा**)

2. Penultimate **य** is changed to **अ** **उ** **य** to **मि** * **पविता**

3. The verbs ending in **ह** **हृ** change **ह** : **ह** **हृ** **दि** **द** **विता** (or **पुसा** & **नक्षत्र** **विता**)

4. Other verbs with penultimate **ह** or **उ** may optionally change them to **अ** and **उ** (e.g.) **हृ** **वि** **विता** to **विता** or **विता** **पु** to **पुविता** or **पुविता** When **ह** and **उ** at the same time are the initial letters of the verb they may be changed to **अ** and **उ** e.g. **ह** **उ** to **अ** **उ** **विता** (also without **ह** **हृ**) The verbs noticed in the exception in § 141 leave their **ह** and **उ** unchanged e.g. **हृ** **विता** &c.

5. Final **अ** : **अ** **हृ** **हृ** **विता** **पु** **विता** **पु** **विता** **विता** **विता** and the rule given in § 4 applies also here e.g. **विमि** **विता** beyond frequentative of **मि** **विता** makes **विमि** **विता** **विता** denominative **विमि** **विता** or **विमि** **विता**

6. The anomalous changes which some verbs undergo before the affix **ता** are similar to those which occur in the perfect participle of the 3rd voice (§ 173, IV). In fact, when the termination **त** is attached immediately the absolutive may be formed from many anomalous verbs by simply substituting **ता** for **त** or **न** of the perfect participle. Thus **पढ़** makes in the perfect participle **पढ़** in the absolutive **पढ़ा** : **पि** **पित** **पिता** : **गू** **गो** **गोसा** : **दा** **दु** **दुता** **पा** to drink **पीत** **पीता** : **धा** **हित** **हिता** : **ह** **हत** **हता**

This analogy however does not extend to the verb with penultimate nasal. The rejection of the nasal is optional in the absolutive e.g. **चढ़** in the perfect participle **चढ़** but in the absolutive **चढ़ा** or **चढ़ा**

In the verbs मज्ज् 'to dive,' and नज्ज् 'to perish,' a nasal is optionally inserted before the last letter, e.g. मज्ज्त्वा, or मज्ज्त्वा, नज्ज्त्वा, or नज्ज्त्वा.

मृज् forms मृज्जित्वा or मृज्ज्त्वा, रघ् रघ्जित्वा

Observation In the Veda the affixes त्वाय् *tvāya*, त्वी *tvī*, त्वानम् *tvānam*, and त्वीनम् *tvīnam*, sometimes are substituted for त्वा, e.g. गम् गत्त्वाय्, पा 'to drink,' पीत्वा, पीत्वानम्, यज् यज्जीनम्

§ 178 Before the affix च (§ 176) a radical ऋ is changed to ईर् and, when preceded by labials or व्, to ऊर्. Final ए, ऐ, and ओ are changed to आ. Final अ and the affix अच of the causals, verbs of the tenth conjugational class, and denominatives in अच are rejected, likewise the affix च of the second frequentative and of denominatives when preceded by a consonant, e.g.

प्र + तृ	makes प्रतीर्त्त
प्र + पृ	„ प्रपूर्य
प्र + दृ	„ प्रदाय
प्र + र्लृ	„ प्रग्लाय
प्र + लोलूय, second frequentative of लू,	„ प्रलोलूय
प्र + बोधय, causal of बुध् . .	„ प्रबोध्य
प्र + वेमिद्य, second frequentative of मिद्,	„ प्रवेमिद्य
प्र + नमस्य, denominative,	„ प्रनमस्य

Radical इ and उ, when followed by radical र् or व्, are lengthened, e.g. प्र + दिव् प्रदीव्य

Exc Derivative verbs ending in the affix अच, viz causals, verbs of the tenth conjugational class, and denominatives in अच reject only the final अ, when अच is preceded by a single consonant with अ before it, e.g. प्र + कथय (tenth conjug cl) प्रकथय्य

§ 179 ALPHABETICAL LIST OF ANOMALOUS FORMS

Observation. The sign § indicates that the following forms can be used only when the verb is compounded with a preposition —

Absolute	Verb
१ आयय (also regularly आय) }	आयय canval of आय 'to reach
१ इय	यय 'to sacrifice.'
१ उय	यय 'to speak.'
१ उय	यट 'to speak.'
१ उय	यय 'to sow'
१ उय	यय 'to desire'
१ उय	यय 'to dwell.'
१ अतीय or }	
१ अय	आय 'to blame'
१ अय	आय and अय 'to go'
१ अय	यय 'to wound'
१ विय	विय 'to hurt'
१ वीय	वि 'to destroy'
१ खाय (or खय)	खय 'to dig'
१ गय (or गय)	गय 'to go'
१ गुय	ग्रह 'to seize'
१ गोपाय (or गुय)	गुय 'to protect'
१ घुय	{ घुय 'to shine and
	{ घु 'to shine and sprinkle
१ जागय	जागु 'to wake'
१ जाय (or जय)	जय 'to bring forth'
१ तय	तय 'to stretch.'
१ नुय	नुय 'to eat'
१ दाय	दी 'to go to ruin'
१ धूपाय (धूय)	धूप 'to fumigate'
१ नय (or नय)	नय 'to bow to'
१ पयाय (or पय)	पय }
१ पनाय (or पय)	{ 'to praise'
१ पूय	प्रष्ट 'to ask'
१ मूय In the Veda	मु 'to swim'
१ मूय	धय 'to fry'
१ मय	मय 'to think'

Absolutive	Verb
ऽ माथ	मि 'to throw,' and भी 'to hurt' (of course also from मा 'to measure,' and मे 'to barter')
ऽ मित्य (or माथ)	मे 'to barter.'
ऽ यथ	यम् 'to restrain'
ऽ यूथ, in the Veda.	यु 'to bind'
ऽ रथ	रम् 'to rest'
ऽ लभस्य, only after the preposition आ and sometimes after उप, otherwise regularly लभ्य	लम् 'to obtain'
ऽ लाथ (or लीथ)	ली 'to adhere'
ऽ वथ	वन् 'to desire'
ऽ विथ	व्यच् 'to deceive'
ऽ विच्छाथ्य (or विच्छा)	विष् 'to go'
ऽ विध्य	व्यध् 'to pierce'
ऽ वीथ, optionally after the prepo- sitions परि and सम्, otherwise regularly व्याथ	व्ये 'to surround'
ऽ वृञ्च	व्रञ्च् 'to tear'
ऽ वृथ	{ वृण् 'to eat' and वृ 'to select,' etc
ऽ शथ	शी 'to lie down'
ऽ शिथ	शास् 'to teach'
ऽ शूथ	श्वि 'to swell'
ऽ सोथ (or सन्थ)	सन् 'to obtain'
ऽ सुथ	स्वप् 'to sleep'
ऽ हथ	हन् 'to kill'
ऽ ह्रथ	ह्रै 'to call'

The verbs which are enumerated in my V G § 154, 2, 2, reject their penultimate nasal, e.g. साम् 'to stop,' विष्टम् (cf § 17)

§ 180 Before the affix **अम्** *am* the verb undergoes the same changes as before the termination **इ** *i* of the third person singular of the passive aorist (cf § 166). Thus **दा** to give **दे** to protect **दे** 'to purify, and **दो** to cut make in the third person singular of the passive aorist **चदायि**, in the absolute **दायम्** **जि** **अयायि**, **वायम्** **जु** **अनायि**, **नार्यम्**, **छ** and **क्ष** **अकारि**, **कारम्** **यत्** **अपाति** **पार्यम्**, **खिद्व** **अखेदि**, **खिदम्** **गुद्व** **अतोदि** **तोदम्**, **दृग्** **अदयि** **दर्गम्** for some exceptions see my V C § 916.

Generally this absolute is repeated, whereupon the second word rejects its accent and is compounded with the first. The compound then signifies having performed repeatedly the action which the verb implies, e.g. **चायंयायम्** from **चि** to arrange collect having arranged or collected repeatedly.

INFINITIVE

§ 181 The Infinitive is formed by attaching to the verb the affix **तुम्** *tum* before which the verb undergoes the same modifications as before the affix of the first active future **ताप्ति**, etc.

Thus according to § 154 **दा** makes **दातुम्** *dā-tum* **जि** **जितुम्** **ञि** **आतुम्**, **भू** **भवितुम्**, **जृ** **जर्तुम्** or **जरीतुम्**, **यत्** **पतितुम्**. According to § 155 **शो** **शातुम्**, **बोधय** **बोधयितुम्**, **वेमिष** **वेमिषितुम्** **नमश्च**, denominative, **नमस्चितुम्** or **नमसितुम्**.

According to § 156 **जि** makes **जितुम्** but **चि** **चायितुम्**, **शु** **शोतुम्**, but **क्षु** **क्षवितुम्**, **भू** **भवितुम्**, **छ** **कर्तुम्**, **जृ** **जर्तुम्** or **जरीतुम्**, **खिद्व** **खिदितुम्**, **गुध** **बोधितुम्**, **पुष** **पर्यितुम्**. According to Γxc 1 **क्षुप्** **कुवितुम्**, **बुबोधय** **बुबोधयितुम्**, **वेमिष** **वेमिषितुम्**.

According to § 157, I, गम् makes गन्तुम्, भिद् भिक्तुम्, क्रुध् क्रोद्धुम्, युज् योक्तुम्, प्रष्ट् प्रष्टुम्, लिह् लेद्धुम्, दुह् दोग्धुम्, द्रुह् द्रोद्धुम् or द्रोग्धुम् (also with inserted इ, द्रोहिक्तुम्). नह् नधुम्, अज् अष्टुम्, वह् वोद्धुम्

The anomalies are similar to those which occur in the first future, cf § 160, e.g. ऊर्णुवितुम् or ऊर्णवितुम् in analogy with the first future Parasma ऊर्णुवितासि or ऊर्णवितासि, ऋतोयितुम् or अर्तितुम्, etc

§ 182 Further, the dative singular of any primitive abstract noun may be used in the sense of the infinitive, e.g. इष्टये dative of इष्टि 'the wish,' properly 'to the wish,' in the sense of 'to wish'

§ 183 In the Veda infinitives are formed also by the affixes :

तवे *tave*, e.g. कर्तवे from कृ 'to make'

तोस् *tos*, e.g. स्थातोस् from स्था 'to stand'

तवै *tavai*, e.g. पातवै *pūtavai*, from पा, 'to drink'

अम् *am*, e.g. आरुहम् from रुह् 'to mount,' with the preposition आ

ए *é*, e.g. दृष्टे from दृश् 'to see'

अस् *as*, e.g. विलिखस् from लिख् 'to write,' with the preposition वि

ऐ *ai*, e.g. प्रथ्यै from थ्या 'to speak,' with the preposition प्र

स्यै *syai*, e.g. रोहिष्यै from रुह् 'to mount'

से *se*, e.g. ववे from वह् 'to bear'

असे *ase*, e.g. चयसे from चि 'to arrange'

अध्यै *adhyai*, or with accent on the penultimate *ádhyai*, e.g. यज्यै from यज् 'to sacrifice,' दुह्यै from दुह् 'to milk'

cf my V G § 919

TABLE OF CONJUGATION

Active.

Passive.

Parasmaipada.

Ātmanepada.

PRESENT

S 1	<i>bódhami</i> , I know	<i>bódhe</i> , I know	<i>budhyé</i> , I am
2	<i>bódhasi</i> thou knowest	<i>bódhase</i> , thou knowest	<i>budhyāse</i> thou art
3	<i>bódhati</i> he knows	<i>bódhate</i>	<i>budhyáte</i> he is
D 1	<i>bódhāvas</i> , we two know	<i>bódhavahe</i>	<i>budhyāvahe</i> , we two are
2	<i>bódhathas</i> , you two know	<i>bódhethe</i>	<i>budhyéthe</i> , you two are
3	<i>bódhatas</i> , they two know	<i>bódhete</i>	<i>budhyéte</i> they two are
P 1	<i>bódhāmas</i> , we know	<i>bódhamahe</i>	<i>budhyāmahe</i> , we are
2	<i>bódhatha</i> you know	<i>bódhadhve</i>	<i>budhyādhve</i> , you are
3	<i>bódhanti</i> , they know	<i>bódhante</i>	<i>budhyānte</i> , they are

known

PRESENT PARTICIPLE.

bódhant, knowing*bódhamāna*,
knowing*budhyāmana*, being known

IMPERFECT

S 1	<i>ábodham</i> , I knew	<i>ábodhe</i> , I knew	<i>ábudhye</i> , I was known
2	<i>ábodhas</i>	<i>ábodhathás</i>	<i>ábudhyathas</i>
3	<i>ábodhat</i>	<i>ábodhata</i>	<i>ábudhyata</i>
D 1	<i>ábodhāva</i>	<i>ábodhavahi</i>	<i>ábudhyāvahi</i>
2	<i>ábodhatam</i>	<i>ábodhethám</i>	<i>ábudhyetham</i>
3	<i>ábodhatám</i>	<i>ábodhetám</i>	<i>ábudhyetám</i>
P 1	<i>ábodhama</i>	<i>ábodhāmahi</i>	<i>ábudhyamahi</i>
2	<i>ábodhata</i>	<i>ábodhadhvam</i>	<i>ábudhyadvham</i>
3	<i>ábodhan</i>	<i>ábodhanta</i>	<i>ábudhyanta</i>

POTENTIAL

S 1	<i>bódheyam</i> I may, or I might know	<i>bódheya</i> , I may know	<i>budhyéya</i> , I may be known
2	<i>bódhes</i>	<i>bódhethás</i>	<i>budhyéthás</i>
3	<i>bódhet</i>	<i>bódheta</i>	<i>budhyéta</i>
D 1	<i>bódheva</i>	<i>bódhevahi</i>	<i>budhyévahi</i>
2	<i>bódhetam</i>	<i>bódheyáthám</i>	<i>budhyéyáthám</i>
3	<i>bódhetám</i>	<i>bódheyatám</i>	<i>budhyéyátám</i>
P 1	<i>bódhema</i>	<i>bódhemahi</i>	<i>budhyémahi</i>
2	<i>bódheta</i>	<i>bódhedhvam</i>	<i>budhyédhvam</i>
3	<i>bódheyas</i>	<i>bódheran</i>	<i>budhyéran</i>

Active.

Passive.

Parasmaipada

Âtmanepada

IMPERATIVE

S. 1	<i>bódhām</i> , may I know	<i>bódhai</i> , may I know	<i>budhyān</i> , may I be known
2	<i>bódha</i>	<i>bódhasva</i>	<i>budhyásia</i>
or	<i>bódhatāt</i>		
3	<i>bódhatu</i>	<i>bódhatām</i>	<i>budhyátām</i>
or	<i>bódhatāt</i>		
D 1.	<i>bódhāva</i>	<i>bódhāvahai</i>	<i>budhyāvahai</i>
2	<i>bódhatam</i>	<i>bódhethām</i>	<i>budhyéthām</i>
3	<i>bódhatām</i>	<i>bódhetām</i>	<i>budhyétām</i>
P. 1	<i>bódhāma</i>	<i>bódhāmahai</i>	<i>budhyāmahai</i>
2	<i>bódhata</i>	<i>bódhadhvam</i>	<i>budhyádhvam</i>
or	<i>bódhatāt</i>		
3	<i>bódhantu</i>	<i>bódhantām</i>	<i>budhyántām</i>

PERFECT

S 1.	<i>bubódha</i> , I have known	<i>bubudhé</i> , I have known	<i>bubudhé</i> , I have been known, etc., like the Âtmanepada
2.	<i>bubodhtha</i>	<i>bubudhrshé</i>	
3	<i>bubódha</i>	<i>bubudhé</i>	
D 1	<i>bubudhrvá</i>	<i>bubudhrváhe</i>	
2	<i>bubudhátus</i>	<i>bubudhátthe</i>	
3	<i>bubudhátus</i>	<i>bubudhátte</i>	
P 1	<i>bubudhramá</i>	<i>bubudhramáhe</i>	
2	<i>bubudhá</i>	<i>bubudhádhvé</i>	
3	<i>bubudhús</i>	<i>bubudhri é</i>	

PARTICIPLE OF THE PERFECT

<i>bubudhvát</i> , etc., cf §§ 169, and 221 V, having known <i>budhntávant</i> , having known	<i>bubudhántá</i> , hav- ing known	<i>budhntá</i> , known
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	Active.	Passive.
	Parasmaipada.	Ātmanepada.

AORIST OF THE SECOND FORM.

S 1	<i>ābudham</i> , I had known	<i>ābudhe</i> , I had known	<i>ābudhe</i> , I had been known
2.	<i>ābudhas</i>	<i>ābudhathās</i>	<i>ābudhathas</i>
3.	<i>ābūdhat</i>	<i>ābudhata</i>	<i>ābodhi</i>
D 1	<i>ābudhava</i>	<i>ābudhāvahi</i>	<i>ābudhāvahi</i> , etc. like the Ātmanepada
2.	<i>ābudhatam</i>	<i>ābudhetham</i>	
3.	<i>ābudhatam</i>	<i>ābudhetam</i>	
P 1	<i>ābudhāma</i>	<i>ābudhāmahi</i>	
2.	<i>ābudhata</i>	<i>ābudhadhvam</i>	
3.	<i>ābudhan</i>	<i>ābudhanta</i>	

AORIST OF THE FIFTH FORM.

S 1	<i>ābodhiṣam</i> I had known	<i>ābodhiṣi</i> , I had known	<i>ābodhiṣi</i> , I had been known
2.	<i>ābodhiṣ</i>	<i>ābodhiṣthās</i>	<i>ābodhiṣthas</i>
3	<i>ābodhiṣ</i>	<i>ābodhiṣta</i>	<i>ābodhi</i>
D 1	<i>ābodhiṣva</i>	<i>ābodhiṣvahi</i>	<i>ābodhiṣvahi</i> , etc., like the Ātmanepada
2.	<i>ābodhiṣtam</i>	<i>ābodhiṣdthām</i>	
3.	<i>ābodhiṣtam</i>	<i>ābodhiṣdthām</i>	
P 1	<i>ābodhiṣma</i>	<i>ābodhiṣmahi</i>	
2.	<i>ābodhiṣta</i>	<i>ābodhidhvam</i>	
3	<i>ābodhiṣus</i>	<i>ābodhiṣata</i>	

FUTURE I

■ 1	<i>bodhitāsmi</i> , I shall know	<i>bodhitāhe</i> I shall know	<i>bodhitāhe</i> , I shall be known, etc., like the Ātmanepada
2.	<i>bodhitāsi</i>	<i>bodhitāse</i>	
3	<i>bodhitā</i>	<i>bodhitā</i>	
D 1	<i>bodhitāsvas</i>	<i>bodhitāsvahe</i>	
2.	<i>bodhitāsthas</i>	<i>bodhitāśāthe</i>	
3.	<i>bodhitāras</i>	<i>bodhitāras</i>	
P 1	<i>bodhitāsmas</i>	<i>bodhitāsmahe</i>	
2.	<i>bodhitāstha</i>	<i>bodhitādhave</i>	
3.	<i>bodhitāras</i>	<i>bodhitāras</i>	

Active.		Passive
Parasmaipada	Âtmanepada.	
FUTURE II		
S. 1 <i>bodhishyāmi</i> , I shall	<i>bodhishyé</i> , I shall	<i>bodhishyé</i> , I shall be
2. <i>bodhishyāsi</i> [know	<i>bodhishyāse</i> [know	known, etc., like the
3. <i>bodhishyāti</i>	<i>bodhishyāte</i>	Âtmanepada
D. 1. <i>bodhishyāvas</i>	<i>bodhishyāvāhe</i>	
2. <i>bodhishyāthas</i>	<i>bodhishyēthe</i>	
3. <i>bodhishyātas</i>	<i>bodhishyēte</i>	
P. 1. <i>bodhishyāmas</i>	<i>bodhishyāmahe</i>	
2. <i>bodhishyātha</i>	<i>bodhishyādhe</i>	
3. <i>bodhishyānti</i>	<i>bodhishyānte</i>	
PARTICIPLE OF THE FUTURE		
<i>bodhishyānt</i> , what	<i>bodhishyāmāna</i> ,	<i>bódhya</i> , or <i>bodhanīya</i> ,
will know	what will know	or <i>bodhitavya</i> , what
		is or ought to be
		known
CONDITIONAL		
S. 1. <i>ābodhishyam</i> , I should	<i>ābodhishye</i> , I	<i>ābodhishye</i> , I should
know	should know	be known, etc., like
2. <i>ābodhishyas</i>	<i>ābodhishyathās</i>	the Âtmanepada
3. <i>ābodhishyat</i>	<i>ābodhishyata</i>	
D. 1. <i>ābodhishyāva</i>	<i>ābodhishyāvāhi</i>	
2. <i>ābodhishyatam</i>	<i>ābodhishyethām</i>	
3. <i>ābodhishyatām</i>	<i>ābodhishyetām</i>	
P. 1. <i>ābodhishyāma</i>	<i>ābodhishyāmāhi</i>	
2. <i>ābodhishyata</i>	<i>ābodhishyadhvam</i>	
3. <i>ābodhishyanta</i>	<i>ābodhishyanta</i>	
PRECATIVE		
S. 1. <i>budhyāsam</i> , I pray, I	<i>bodhishīyā</i> , I pray,	<i>bodhishīyā</i> , I pray, I
may know	I may know	may be known, etc.,
2. <i>budhyās</i>	<i>bodhishīsthās</i>	like the Âtmanepada
3. <i>budhyūt</i>	<i>bodhishīstā</i>	
D. 1. <i>budhyāsva</i>	<i>bodhishītvāhi</i>	
2. <i>budhyāstam</i>	<i>bodhishīyāsthām</i>	
3. <i>budhyāstām</i>	<i>bodhishīyāstām</i>	
P. 1. <i>budhyāsma</i>	<i>bodhishīmāhi</i>	
2. <i>budhyāsta</i>	<i>bodhishīdhvām</i>	
3. <i>budhyāsus</i>	<i>bodhishīrān</i>	
ABSOLUTIVE		
	<i>bodhitvā</i> , or <i>bodhitvā</i> ,	having known and
	INFINITIVE	having been known
	<i>bódhitum</i> , to know	

FREQUENTATIVE.

First Form.

Second Form

Active.

Passive.

Active.

Passive.

PRESENT

S 1	<i>bôbodhmi</i> , I know repeatedly	<i>bobudhyé</i> I am known re- peatedly	<i>bobudhyé</i> , I know repeat- edly	<i>bobudhyé</i> , I am known repeatedly, etc., like the Passive of the first form
	or <i>bôbudhmi</i>			
2.	<i>bôbhoti</i>	<i>bobudhyâs</i>	<i>bobudhyâs</i>	
	or <i>bôbudhisi</i>			
3.	<i>bôbodhi</i>	<i>bobudhyâte</i>	<i>bobudhyâte</i>	
	or <i>bôbudhîti</i>			
D 1	<i>bobudhvâs</i>	<i>bôl uhyâvâs</i>	<i>bobudhyâvâs</i>	
2	<i>bobuddhâs</i>	<i>bobudhyéthâs</i>	<i>bobudhyéthâs</i>	
3.	<i>bobuddhâs</i>	<i>bobudhyète</i>	<i>bobudhyète</i>	
P 1	<i>bobudhmâs</i>	<i>bobudhyâmâs</i>	<i>bobudhyâmâs</i>	
2.	<i>bobuddhâ</i>	<i>bobudhyâdhvâs</i>	<i>bobudhyâdhvâs</i>	
3.	<i>bôbudhati</i>	<i>bobudhyânti</i>	<i>bobudhyânti</i>	

PRESENT PARTICIPLE.

<i>bôbudhat</i> knowing repeatedly	<i>bobudhyâmâna</i> , being known repeatedly	<i>bobudhyâmâna</i> , knowing re- peatedly	<i>bobudhyâmâ- na</i> , being known re- peatedly
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IMPERFECT

S 1	<i>âbobudham</i> , I knew repeat- edly	<i>âbobudhye</i> , I was known repeatedly	<i>âbobudhye</i> , I knew repeat- edly	<i>âbobudhye</i> , I was known repeatedly, etc., like the Passive of the first form
2.	<i>âbobhot</i>	<i>âbobudhyathâs</i>	<i>âbobudhyathâs</i>	
	or <i>âbobudhis</i>			
3	<i>âbobhot</i>	<i>âbobudhyata</i>	<i>âbobudhyata</i>	
	or <i>âbobudhîti</i>			
D 1	<i>âbobudhva</i>	<i>âbobudhyâvâhi</i>	<i>âbobudhyâvâhi</i>	
2.	<i>âbobuddham</i>	<i>âbobudhyethâm</i>	<i>âbobudhyethâm</i>	
3	<i>âbobuddham</i>	<i>âbobudhyetam</i>	<i>âbobudhyetam</i>	
P 1	<i>âbobudhma</i>	<i>âbobudhyâmâhi</i>	<i>âbobudhyâmâhi</i>	
2.	<i>âbobuddha</i>	<i>âbobudhyâdhvam</i>	<i>âbobudhyâdhvam</i>	
3.	<i>âbobudhus</i>	<i>âbobudhyanta</i>	<i>âbobudhyanta</i>	

First Form

Second Form

Active.

Passive

Active

Passive

POTENTIAL.

S 1	<i>bobudhyāṁ, I</i> may know repeatedly	<i>bobudhyéya, I</i> may be known repeatedly	<i>bobudhyéya, I may</i> know repeat- edly	<i>bobudhyéya,</i> I may be known re- peatedly, etc, like the
2.	<i>bobudhyās</i>	<i>bobudhyéthás</i>	<i>bobudhyéthás</i>	
3	<i>bobudhyāt</i>	<i>bobudhyéta</i>	<i>bobudhyéta</i>	
D. 1.	<i>bobudhyāva</i>	<i>bobudhyévahi</i>	<i>bobudhyévahi</i>	Passive of
2	<i>bobudhyātam</i>	<i>bobudhyéyáthám</i>	<i>bobudhyéyáthám</i>	the first
3.	<i>bobudhyātám</i>	<i>bobudhyéyátám</i>	<i>bobudhyéyátám</i>	form
P. 1.	<i>bobudhyāma</i>	<i>bobudhyémahi</i>	<i>bobudhyémahi</i>	
2.	<i>bobudhyāta</i>	<i>bobudhyédhvam</i>	<i>bobudhyédhvam</i>	
3	<i>bobudhyús</i>	<i>bobudhyéran</i>	<i>bobudhyéran</i>	

IMPERATIVE

S. 1.	<i>bóbudhān,</i> may I know repeatedly	<i>bobudhyár, may</i> I be known repeatedly	<i>bobudhyár, may I</i> know repeat- edly	<i>bobudhyár,</i> may I be known re- peatedly, etc, like the Passive of the first form
2.	<i>bobuddhí</i> or <i>bobuddhūt</i>	<i>bobudhyásva</i>	<i>bobudhyásva</i>	
3.	<i>bóboddhu</i> or <i>bóbudhítu</i> or <i>bobuddhūt</i>	<i>bobudhyátám</i>	<i>bobudhyátám</i>	
D 1	<i>bóbudháva</i>	<i>bobudhyāvahar</i>	<i>bobudhyāvahar</i>	
2	<i>bobuddhám</i>	<i>bobudhyéthám</i>	<i>bobudhyéthám</i>	
3.	<i>bobuddhām</i>	<i>bobudhyétám</i>	<i>bobudhyétám</i>	
P 1.	<i>bóbudhāma</i>	<i>bobudhyāmahar</i>	<i>bobudhyāmahar</i>	
2	<i>bobuddhá</i> or <i>bobuddhūt</i>	<i>bobudhyádvam</i>	<i>bobudhyádhvam</i>	
3	<i>bóbudhatu</i>	<i>bobudhyántám</i>	<i>bobudhyántám</i>	

PERFECT

First Form.

Active.

S 1	{	<i>chakara</i> or <i>chakara</i> or <i>āsa</i> , or <i>babhūva</i> , I have known repeatedly
2		<i>chakartha</i> , <i>āsitha</i> <i>babhūvitha</i>
3		<i>chakāra</i> , <i>āsa</i> , <i>babhūva</i>
D 1	{	<i>chakṛva</i> , <i>āsava</i> , <i>babhūviva</i>
2		<i>chakrathus</i> <i>āsathus</i> <i>babhūvathus</i>
3		<i>chakratus</i> , <i>āsatus</i> , <i>babhūvatus</i>
P 1	{	<i>chakṛima</i> , <i>asima</i> , <i>babhūvima</i>
2		<i>chakra</i> , <i>asa</i> , <i>babhūva</i>
3		<i>chakrus</i> , <i>asus</i> , <i>babhūvus</i>

First Form.

Passive.

S 1	{	<i>chakre</i> , <i>ase</i> , <i>babhūve</i> , I have been known repeatedly
2		<i>chakṛishe</i> <i>āsashe</i> , <i>babhūvishe</i> [edly]
3		<i>chakre</i> <i>ase</i> , <i>babhūve</i>
D 1	{	<i>chakṛvahe</i> , <i>āsavahe</i> <i>babhūvivahe</i>
2		<i>chakrāthe</i> <i>āsāthe</i> , <i>babhūvāthe</i>
3		<i>chakrāte</i> , <i>āsate</i> , <i>babhūvāte</i>
P 1	{	<i>chakṛimahe</i> , <i>asimahe</i> , <i>babhūvimahe</i>
2		<i>chakṛidhve</i> , <i>āsiddhve</i> <i>babhūvidhve</i> or <i>babhūvīdhve</i>
3		<i>chakṛire</i> , <i>asire</i> , <i>babhūvire</i>

Second Form.

Active.

S 1	{	<i>chakre</i> , <i>āsa</i> , <i>babhūva</i> , I have known repeatedly
2		<i>chakṛishe</i> , <i>āsitha</i> , <i>babhūvitha</i>
3		<i>chakre</i> , <i>asa</i> , <i>babhūva</i>
D 1	{	<i>chakṛivahe</i> , <i>āsava</i> , <i>babhūviva</i>
2		<i>chakrāthe</i> , <i>āsathus</i> <i>babhūvathus</i>
3		<i>chakrāte</i> , <i>āsatus</i> <i>babhūvatus</i>
P 1	{	<i>chakṛimahe</i> , <i>ānma</i> , <i>babhūvima</i>
2		<i>chakṛidhve</i> <i>āsa</i> , <i>babhūva</i>
3		<i>chakṛire</i> , <i>ānus</i> <i>babhūvus</i>

Passive like the Passive of the first form.

PARTICIPLE OF THE PERFECT

Active.

Passive.

Active.

Passive.

<i>bobudhāśichakṛnat</i> <i>ā-</i> <i>bobudhitā</i> , <i>bobudhāśichakṛana</i> <i>bobudhitā</i> ,			
<i>svat</i> <i>babhūvat</i> , etc., being		or <i>āsvat</i> or <i>babhū</i> being	
(cf § 169) having known		<i>vat</i> etc. (cf § 169) known	
known repeatedly	repeat-	having known re	repeat
	edly	peatedly	edly
<i>bobudhitāvant</i> , having known		<i>bobudhitāvant</i> having	
repeatedly		known repeatedly	

First Form.		Second Form.
Active.	Passive.	Active.
AORIST		
S. 1. <i>ābobudhisham</i> , I had known repeatedly	<i>ābobudhishī</i> , I had been known repeatedly	<i>ābobudhishī</i> , I had known repeatedly
2. <i>ābobudhīs</i>	<i>ābobudhishthās</i>	<i>ābobudhishthās</i>
3. <i>ābobudhīt</i>	<i>ābobudhī</i>	<i>ābobudhishṭa</i>
D. 1. <i>ābobudhishva</i>	<i>ābobudhishvahi</i>	<i>ābobudhishvahi</i>
2. <i>ābobudhishṭam</i>	<i>ābobudhishāthām</i>	<i>ābobudhishāthām</i>
3. <i>ābobudhishṭām</i>	<i>ābobudhishātām</i>	<i>ābobudhishātām</i>
P. 1. <i>ābobudhishma</i>	<i>ābobudhishmahi</i>	<i>ābobudhishmahi</i>
2. <i>ābobudhishṭa</i>	<i>ābobudhishvam</i>	<i>ābobudhishvam</i>
3. <i>ābobudhishus</i>	<i>ābobudhishata</i>	<i>ābobudhishata</i>

[Passive like the Passive of the first form.]

FUTURE I		
S. 1. <i>bobudhitāsmi</i> , I shall know repeatedly	<i>bobudhitāhe</i> , I shall be known repeatedly	<i>bobudhitāhe</i> , I shall know repeatedly
2. <i>bobudhitāsi</i>	<i>bobudhitāse</i>	<i>bobudhitāse</i>
3. <i>bobudhitā</i>	<i>bobudhitā</i>	<i>bobudhitā</i>
D. 1. <i>bobudhitāsvas</i>	<i>bobudhitāsvahe</i>	<i>bobudhitāsvahe</i>
2. <i>bobudhitāsthas</i>	<i>bobudhitāsāthe</i>	<i>bobudhitāsāthe</i>
3. <i>bobudhitārau</i>	<i>bobudhitārau</i>	<i>bobudhitārau</i>
P. 1. <i>bobudhitāsmas</i>	<i>bobudhitāmahe</i>	<i>bobudhitāmahe</i>
2. <i>bobudhitāstha</i>	<i>bobudhitādhve</i>	<i>bobudhitādhve</i>
3. <i>bobudhitāras</i>	<i>bobudhitāras</i>	<i>bobudhitāras</i>

[Passive like the Passive of the first form.]

FUTURE II		
S. 1. <i>bobudhishyāmi</i> , I shall know repeatedly	<i>bobudhishyē</i> , I shall be known repeatedly	<i>bobudhishyē</i> , I shall know repeatedly
2. <i>bobudhishyāsi</i>	<i>bobudhishyāse</i>	<i>bobudhishyāse</i>
3. <i>bobudhishyāti</i>	<i>bobudhishyāte</i>	<i>bobudhishyāte</i>
D. 1. <i>bobudhishyāvas</i>	<i>bobudhishyāvahe</i>	<i>bobudhishyāvahe</i>
2. <i>bobudhishyāthas</i>	<i>bobudhishyēthe</i>	<i>bobudhishyēthe</i>
3. <i>bobudhishyātas</i>	<i>bobudhishyēte</i>	<i>bobudhishyēte</i>
P. 1. <i>bobudhishyāmas</i>	<i>bobudhishyāmahe</i>	<i>bobudhishyāmahe</i>
2. <i>bobudhishyātha</i>	<i>bobudhishyādhve</i>	<i>bobudhishyādhve</i>
3. <i>bobudhishyānti</i>	<i>bobudhishyānte</i>	<i>bobudhishyānte</i>

[Passive like the Passive of the first form.]

DESIDERATIVE

Active.

Passive.

Parasmaipada

Âtmanepada

PRESENT

S 1.	<i>búbodhishâmi</i> , I wish to know	<i>búbodhishe</i> , I wish to know	<i>bubodhishyé</i> , I am wished to know
2	<i>búbodhishasi</i>	<i>búbodhishase</i>	<i>bubodhishyâse</i>
3	<i>búbodhishati</i>	<i>búbodhishate</i>	<i>bubodhishyâte</i>
D 1	<i>búbodhishâvas</i>	<i>búbodhishâvahe</i>	<i>bubodhishyâvahe</i>
2	<i>búbodhishathas</i>	<i>búbodhishethe</i>	<i>bubodhishyêthe</i>
3	<i>búbodhishatas</i>	<i>búbodhishete</i>	<i>bubodhishyête</i>
P 1	<i>búbodhishâmas</i>	<i>búbodhishâmahe</i>	<i>bubodhishyâmahe</i>
2	<i>búbodhishatha</i>	<i>búbodhishadhve</i>	<i>bubodhishyâdhve</i>
3	<i>búbodhishanti</i>	<i>búbodhishante</i>	<i>bubodhishyânte</i>

PARTICIPLE OF THE PRESENT

<i>búbodhishant</i> , wish- ing to know	<i>búbodhishamâna</i> , wishing to know	<i>bubodhishyamâna</i> , being wished to know
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IMPERFECT

S 1	<i>ábubodhisham</i> , I wished to know	<i>ábubodhishe</i> , I wished to know	<i>ábubodhishye</i> , I was wished to know
2	<i>ábubodhishas</i>	<i>ábubodhishathâs</i>	<i>ábubodhishyathâs</i>
3	<i>ábubodhishat</i>	<i>ábubodhishata</i>	<i>ábubodhishyata</i>
D 1	<i>ábubodhishâva</i>	<i>ábubodhishâvahi</i>	<i>ábubodhishyâvahi</i>
2	<i>ábubodhishatam</i>	<i>ábubodhishethâm</i>	<i>ábubodhishyethâm</i>
3	<i>ábubodhishatâm</i>	<i>ábubodhishetâm</i>	<i>ábubodhishyetâm</i>
P 1	<i>ábubodhishâma</i>	<i>ábubodhishâmahî</i>	<i>ábubodhishyâmahî</i>
2	<i>ábubodhishata</i>	<i>ábubodhishadhvam</i>	<i>ábubodhishyadhvam</i>
3.	<i>ábubodhishan</i>	<i>ábubodhishanta</i>	<i>ábubodhishyanta</i>

	Active	Passive
I ara nirāpada.	Ātmanepada.	

POTENTIAL

√ 1	<i>bubodhiśhacyam</i> I may wi h to know	<i>bubodhiśhacya</i> I may wi h to know	<i>bubodhiśhacya</i> I may be wi hēd to know
2.	<i>bubodhiśhac</i>	<i>bubodhiśhacih</i> is	<i>bubodhiśhacihā</i>
3.	<i>bubodhiśhac</i>	<i>bubodhiśhacā</i>	<i>bubodhiśhacā</i>
D 1	<i>bubodhiśhacā</i>	<i>bubodhiśhacāhi</i>	<i>bubodhiśhacāhi</i>
2.	<i>bubodhiśhacām</i>	<i>bubodhiśhacātam</i>	<i>bubodhiśhacātam</i>
3.	<i>bubodhiśhacām</i>	<i>bubodhiśhacātam</i>	<i>bubodhiśhacātam</i>
P 1	<i>bubodhiśhacā</i>	<i>bubodhiśhacāhi</i>	<i>bubodhiśhacāhi</i>
2.	<i>bubodhiśhacā</i>	<i>bubodhiśhacāham</i>	<i>bubodhiśhacāham</i>
3.	<i>bubodhiśhacā</i>	<i>bubodhiśhacāham</i>	<i>bubodhiśhacāham</i>

IMPERATIVE

√ 1	<i>bubodhiśhanti</i> may I wi h to know	<i>bubodhiśhanti</i> may I wi h to know	<i>bubodhiśhanti</i> I may be wi hēd to know
2.	<i>bubodhiśhanti</i> or <i>bubodhiśhanti</i>	<i>bubodhiśhanti</i>	<i>bubodhiśhanti</i>
3.	<i>bubodhiśhanti</i> or <i>bubodhiśhanti</i>	<i>bubodhiśhanti</i>	<i>bubodhiśhanti</i>
D 1	<i>bubodhiśhanti</i>	<i>bubodhiśhanti</i>	<i>bubodhiśhanti</i>
2.	<i>bubodhiśhanti</i>	<i>bubodhiśhanti</i>	<i>bubodhiśhanti</i>
3.	<i>bubodhiśhanti</i>	<i>bubodhiśhanti</i>	<i>bubodhiśhanti</i>
P 1	<i>bubodhiśhanti</i>	<i>bubodhiśhanti</i>	<i>bubodhiśhanti</i>
2.	<i>bubodhiśhanti</i> or <i>bubodhiśhanti</i>	<i>bubodhiśhanti</i>	<i>bubodhiśhanti</i>
3.	<i>bubodhiśhanti</i>	<i>bubodhiśhanti</i>	<i>bubodhiśhanti</i>

PERFECT

Parasmaipada

Active

S 1	{	<i>chakara</i> or <i>chakāra</i> , <i>āsa</i> , <i>babhūva</i> , I have	[wished to [know
2		<i>chakartha</i> , <i>āsitha</i> , <i>babhūvitha</i>	
3.		<i>chakāra</i> , <i>āsa</i> , <i>babhūva</i>	
D 1	{	<i>chakriva</i> , <i>āsiva</i> , <i>babhūviva</i>	
2 <i>bubodhishāñ</i>		<i>chakrathus</i> , <i>āsathus</i> , <i>babhūvathus</i>	
3		<i>chakratus</i> , <i>āsatus</i> , <i>babhūvatus</i>	
P 1.	{	<i>chakrīma</i> , <i>āsīma</i> , <i>babhūvīma</i>	
2		<i>chakra</i> , <i>āsa</i> , <i>babhūva</i>	
3		<i>chakrus</i> , <i>āsus</i> , <i>babhūvus</i>	

Âtmanepada

Active

S 1	{	<i>chakre</i> , <i>āsa</i> , <i>babhūva</i> , I have wished to know	
2		<i>chakrishe</i> , <i>āsitha</i> , <i>babhūvitha</i>	
3		<i>chakre</i> , <i>āsa</i> , <i>babhūva</i>	
D 1.	{	<i>chakrivahe</i> , <i>āsiva</i> , <i>babhūviva</i>	
2 <i>bubodhishāñ</i>		<i>chakrāthe</i> , <i>āsathus</i> , <i>babhūvathus</i>	
3		<i>chakrāte</i> , <i>āsatus</i> , <i>babhūvatus</i>	
P 1	{	<i>chakrīmahe</i> , <i>āsīma</i> , <i>babhūvīma</i>	
2		<i>chakridhve</i> , <i>āsa</i> , <i>babhūva</i>	
3		<i>chakrire</i> , <i>āsus</i> , <i>babhūvus</i>	

Passive

S 1	{	<i>chakre</i> , <i>āse</i> , <i>babhūve</i> , I have been wished to	[know
2		<i>chakrishe</i> , <i>āsishē</i> , <i>babhūvishe</i>	
3.		<i>chakre</i> , <i>āse</i> , <i>babhūve</i>	
D 1	{	<i>chakrivahe</i> , <i>āsivahe</i> , <i>babhūvivahe</i>	
2 <i>bubodhishāñ</i>		<i>chakrāthe</i> , <i>āsāthe</i> , <i>babhūvāthe</i>	
3		<i>chakrāte</i> , <i>āsāte</i> , <i>babhūvāte</i>	
P 1	{	<i>chakrīmahe</i> , <i>āsīmahe</i> , <i>babhūvīmahe</i>	[vidhve
2		<i>chakridhve</i> , <i>āsīdhve</i> , <i>babhūvidhve</i> , or <i>babhū-</i>	
3		<i>chakrine</i> , <i>āsine</i> , <i>babhūvine</i>	

PARTICIPLE OF THE PERFECT

Parasmaipada	Active	Âtmanepada	Active	Passive
<i>bubodhishāñ</i>	<i>chakrivat</i> ,	<i>bubodhishāñ</i>	<i>chak-</i>	<i>bubodhishitā</i> ,
	<i>āsivat</i> , or <i>babhūvat</i> ,		<i>rāna</i> , <i>āsivat</i> or	being wished
	etc (cf § 169), having		<i>babhūvat</i> , having	to know
	wished to know		wished to know	

Active in general

bubodhishitāvant, having wished to know

	Active	Passive
Parasmaipada.	Ātmanepada.	
	ARIST	
S 1 <i>dhubodhishisham</i> I had wished to know	<i>dhubodhishist</i> I had wished to know	<i>dhubodhishichi</i> I had been wished to know
2. <i>dhubodhishis</i>	<i>dhubodhishishtha</i>	<i>dhubodhishishtha</i>
3. <i>dhubodhishit</i>	<i>dhubodhishit</i> <i>hita</i>	<i>dhubodhishit</i>
D 1 <i>dhubodhishishra</i>	<i>dhubodhishishrahi</i>	<i>dhubodhishishrahi</i>
2. <i>dhubodhishishram</i>	<i>dhubodhishishram</i>	etc., like the
3. <i>dhubodhishishram</i>	<i>dhubodhishishram</i>	Ātmanepada
P 1 <i>dhubodhishishma</i>	<i>dhubodhishishma</i>	
2. <i>dhubodhishishit</i> <i>ta</i>	<i>dhubodhishishidhram</i>	
3. <i>dhubodhishishit</i> <i>us</i>	<i>dhubodhishishit</i> <i>hita</i>	
	RTURE I	
S 1 <i>dhubodhishisham</i> I shall wish to know	<i>dhubodhishisham</i> I shall wish to know	<i>dhubodhishisham</i> I shall be wished to know etc., like the Ātmanepada
2. <i>dhubodhishisham</i>	<i>dhubodhishisham</i>	
3. <i>dhubodhishisham</i>	<i>dhubodhishisham</i>	
D 1 <i>dhubodhishisham</i>	<i>dhubodhishisham</i>	
2. <i>dhubodhishisham</i> <i>tha</i>	<i>dhubodhishisham</i> <i>tha</i>	
3. <i>dhubodhishisham</i>	<i>dhubodhishisham</i>	
P 1 <i>dhubodhishisham</i>	<i>dhubodhishisham</i>	
2. <i>dhubodhishisham</i> <i>tha</i>	<i>dhubodhishisham</i> <i>tha</i>	
3. <i>dhubodhishisham</i>	<i>dhubodhishisham</i>	
	RTURE II	
S 1 <i>dhubodhishisham</i> I shall wish to know	<i>dhubodhishisham</i> I shall wish to know	<i>dhubodhishisham</i> I shall be wished to know etc., like the Ātmanepada
2. <i>dhubodhishisham</i>	<i>dhubodhishisham</i>	
3. <i>dhubodhishisham</i>	<i>dhubodhishisham</i>	
D 1 <i>dhubodhishisham</i>	<i>dhubodhishisham</i>	
2. <i>dhubodhishisham</i> <i>tha</i>	<i>dhubodhishisham</i> <i>tha</i>	
3. <i>dhubodhishisham</i>	<i>dhubodhishisham</i>	
P 1 <i>dhubodhishisham</i>	<i>dhubodhishisham</i>	
2. <i>dhubodhishisham</i> <i>tha</i>	<i>dhubodhishisham</i> <i>tha</i>	
3. <i>dhubodhishisham</i>	<i>dhubodhishisham</i>	
	PARTICIPLE OF THE FUTURE	
<i>dhubodhishisham</i> what will wish to know	<i>dhubodhishisham</i> what will wish to know	<i>dhubodhishisham</i> what is or ought to be wished to know

Active		Passive
Parasmaipada	Âtmanepada	

CONDITIONAL

S 1	<i>ábubodhishishyam, I</i>	<i>ábubodhishishye, I</i>	should wish to know	should wish to know	should be wished
2	<i>ábubodhishishyas</i>	<i>ábubodhishishyathás</i>			to know, etc, like
3	<i>ábubodhishishyat</i>	<i>ábubodhishishyata</i>			the Âtmanepada
D 1	<i>ábubodhishishyáva</i>	<i>ábubodhishishyávahi</i>			
2	<i>ábubodhishishyatam</i>	<i>ábubodhishishyethám</i>			
3	<i>ábubodhishishyatám</i>	<i>ábubodhishishyetám</i>			
P 1	<i>ábubodhishishyáma</i>	<i>ábubodhishishyámahi</i>			
2	<i>ábubodhishishyata</i>	<i>ábubodhishishyadhvam</i>			
3	<i>ábubodhishishyan</i>	<i>ábubodhishishyanta</i>			

PRECATIVE

S 1	<i>bubodhishyāsam, I</i>	<i>bubodhishishíyá, I</i>	<i>bubodhishishíyá, I</i>	pray, I may wish	pray I may wish to	pray I may be
				to know	know	wished to know,
2	<i>bubodhishyās</i>	<i>bubodhishishísthās</i>				etc, like the Ât-
3	<i>bubodhishyāt</i>	<i>bubodhishishísh tá</i>				manepada
D 1	<i>bubodhishyāsva</i>	<i>bubodhishishíváhi</i>				
2	<i>bubodhishyāstam</i>	<i>bubodhishishíyústhám</i>				
3	<i>bubodhishyāstám</i>	<i>bubodhishishíyústám</i>				
P 1	<i>bubodhishyāsma</i>	<i>bubodhishishímáhi</i>				
2	<i>bubodhishyāsta</i>	<i>bubodhishishídhvám</i>				
2	<i>bubodhishyāsus</i>	<i>bubodhishishín án</i>				

ABSOLUTIVE

bubodhishitvā, having wished to know, or having been wished to know

INFINITIVE ACTIVE

búbodhishitum, to wish to know

CAUSAL.

Active		Passive
Parasmaipada.	Ātmanepada.	
PRESENT		
§ 1 <i>bodhāyami</i> , I cause to know	<i>bodhāye</i> I know	<i>bodhyé</i> , I am caused to know
2. <i>bodhāyasi</i>	<i>bodhāyase</i>	<i>bodhyāse</i>
3. <i>bodhāyati</i>	<i>bodhāyate</i>	<i>bodhyāte</i>
D 1 <i>bodhāyāras</i>	<i>bodhāyārahe</i>	<i>bodhyārahe</i>
2. <i>bodhāyathe</i>	<i>bodhāyethe</i>	<i>bodhyēthe</i>
3. <i>bodhāyatas</i>	<i>bodhāyete</i>	<i>bodhyēte</i>
P 1 <i>bodhāyāmaḥ</i>	<i>bodhāyāmahe</i>	<i>bodhyāmahe</i>
2. <i>bodhāyatha</i>	<i>bodhāyādhe</i>	<i>bodhyādhe</i>
3. <i>bodhāyanti</i>	<i>bodhāyante</i>	<i>bodhyānte</i>

PARTICIPLE OF THE PRESENT

<i>bodhāyant</i> caus- ing to know	<i>bodhāyamana</i> caus- ing to know	<i>bodhyāmana</i> , being caused to know
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IMPERFECT

S. 1 <i>dbodhayam</i> , I caused to know	<i>dbodhaye</i> I caused to know	<i>dbodhye</i> , I was caused to know
2. <i>dbodhayas</i>	<i>dbodhayase</i>	<i>dbodhyāse</i>
3. <i>dbodhayati</i>	<i>dbodhayate</i>	<i>dbodhyāte</i>
D 1 <i>dbodhayāra</i>	<i>dbodhayārahe</i>	<i>dbodhyārahe</i>
2. <i>dbodhayatham</i>	<i>dbodhayethe</i>	<i>dbodhyēthe</i>
3. <i>dbodhayatān</i>	<i>dbodhayete</i>	<i>dbodhyēte</i>
P 1 <i>dbodhayāma</i>	<i>dbodhayāmahe</i>	<i>dbodhyāmahe</i>
2. <i>dbodhayatha</i>	<i>dbodhayādhe</i>	<i>dbodhyādhe</i>
3. <i>dbodhayanti</i>	<i>dbodhayante</i>	<i>dbodhyānte</i>

Active		Passive
Parasmaipada	Âtmanepada	
POTENTIAL		
S 1 <i>bodháyeyam</i> , I may cause to know	<i>bodháyeya</i> , I may cause to know	<i>bodhyéya</i> , I may be caused to know
2 <i>bodháyes</i>	<i>bodháyethás</i>	<i>bodhyéthás</i>
2 <i>bodháyet</i>	<i>bodháyeta</i>	<i>bodhyéta</i>
D 1 <i>bodháyeva</i>	<i>bodháyevahi</i>	<i>bodhyévahi</i>
2 <i>bodháyetam</i>	<i>bodháyeyáthám</i>	<i>bodhyéyáthám</i>
3 <i>bodháyetám</i>	<i>bodháyeyátám</i>	<i>bodhyéyátám</i>
P 1 <i>bodháyema</i>	<i>bodháyemahi</i>	<i>bodhyémahi</i>
2 <i>bodháyeta</i>	<i>bodháyedhvam</i>	<i>bodhyédhvam</i>
3 <i>bodháyeyus</i>	<i>bodháyei an</i>	<i>bodhyéi an</i>

IMPERATIVE

S 1 <i>bodháyám</i> , may I cause to know	<i>bodháya</i> , may I cause to know	<i>bodhyaí</i> , may I be caused to know
2 <i>bodháya</i> or <i>bodháyatát</i>	<i>bodháyasva</i>	<i>bodhyásva</i>
3 <i>bodháyatu</i> or <i>bodháyatát</i>	<i>bodháyatám</i>	<i>bodhyátám</i>
D 1 <i>bodháyáva</i>	<i>bodháyāvahai</i>	<i>bodhyūvahai</i>
2 <i>bodháyatam</i>	<i>bodháyethám</i>	<i>bodhyéthám</i>
3 <i>bodháyatám</i>	<i>bodháyetám</i>	<i>bodhyétám</i>
P 1 <i>bodháyáma</i>	<i>bodháyámahai</i>	<i>bodhyūmahai</i>
2 <i>bodháyata</i> or <i>bodháyatát</i>	<i>bodháyadhvam</i>	<i>bodhyádhvam</i>
3 <i>bodháyantū</i>	<i>bodháyantám</i>	<i>bodhyántám</i>

ACTIVE PERFECT

Parasmaipada.

S 1	{	<i>chakara</i> or <i>chakara</i> , <i>asa</i> , <i>babhūva</i> , I have caused
2.		<i>chakartha</i> , <i>āsitha</i> , <i>babhūvitha</i> [to know
3.		<i>chakara</i> , <i>asa</i> , <i>babhūva</i>
D 1		<i>chakṛiva</i> , <i>āsiva</i> , <i>babhūviva</i>
2. <i>bodhayāmi</i>	{	<i>chakrathus</i> <i>āsathus</i> <i>babhūvathus</i>
3.		<i>chakratus</i> <i>āsatus</i> , <i>babhūvatus</i>
P 1		<i>chakṛima</i> , <i>āsima</i> , <i>babhūvima</i>
2.		<i>chakra</i> , <i>āsa</i> , <i>babhūva</i>
3		<i>chakrus</i> <i>āsus</i> <i>babhūvus</i>

Ātmanepada.

S 1	{	<i>chakre</i> <i>āsa</i> , <i>babhūva</i> , I have caused to know
2		<i>chakṛishe</i> <i>āsitha</i> , <i>babhūvitha</i>
3		<i>chakre</i> , <i>āsa</i> , <i>babhūva</i>
D 1		<i>chakṛivahe</i> <i>āsiva</i> , <i>babhūviva</i>
2. <i>bodhayāmi</i>	{	<i>chakrāthe</i> , <i>āsathus</i> , <i>babhūvathus</i>
3.		<i>chakrate</i> , <i>āsatus</i> , <i>babhūvatus</i>
P 1		<i>chakṛimahe</i> <i>āsima</i> , <i>babhūvima</i>
2.		<i>chakṛidhe</i> , <i>asa</i> , <i>babhūva</i>
3.		<i>chakṛire</i> , <i>asus</i> <i>babhūvus</i>

Passive.

S 1	{	<i>chakre</i> , <i>ase</i> , <i>babhūve</i> , I have been caused to
2		<i>chakṛishe</i> , <i>āsishē</i> , <i>babhūvishē</i> [know
3.		<i>chakre</i> <i>āse</i> , <i>babhūve</i>
D 1		<i>chakṛi ahe</i> , <i>āsivahe</i> <i>babhūvivahe</i>
2. <i>bodhayāmi</i>	{	<i>chakrāthe</i> <i>āsathe</i> , <i>babhūvāthe</i>
3.		<i>chakrāte</i> , <i>āsāte</i> <i>babhūvate</i>
P 1		<i>chakṛimahe</i> , <i>āsimahe</i> <i>babhūvimahe</i>
2.		<i>chakṛidhe</i> <i>āsindhve</i> <i>babhūvidhve</i> or <i>babhūvīdhve</i>
3.		<i>chakṛire</i> , <i>āsire</i> , <i>babhūvire</i>

PARTICIPLE OF THE PERFECT

Parasmaipada.	Ātmanepada.	Passive.
<i>bodhayāmi chakṛivat</i>	<i>bodhayāmi chakrāṇa</i> ,	<i>bodhitā</i> , caused
<i>āsivat</i> or <i>babhūvat</i>	<i>āsivat</i> or <i>babhūvat</i>	to know
etc., (cf § 109) hav	having caused to	
ing caused to know	know	

Active.

bodhitāvant, having caused to know

	Active	Passive.
Parasmaipada	Âtmanepada.	
AORIST		
S 1 <i>ábûbudham</i> , I had caused to know	<i>ábûbudhe</i> , I had caused to know	<i>ábodhayishî</i> or <i>ábodhishî</i> , I have been caused to know
2 <i>ábûbudhas</i>	<i>ábûbudhathâs</i>	<i>ábodhayishthâs</i> <i>ábodhishthâs</i>
3 <i>ábûbudhat</i>	<i>ábûbudhata</i>	<i>ábodhi</i>
D.1. <i>ábûbudhâva</i>	<i>ábûbudhâvahi</i>	<i>ábodhayishvahi</i> <i>ábodhishvahi</i>
2. <i>ábûbudhatam</i>	<i>ábûbudhethâm</i>	<i>ábodhayishâthâm</i> <i>ábodhishâthâm</i>
3. <i>ábûbudhatâm</i>	<i>ábûbudhetâm</i>	<i>ábodhayishâtâm</i> <i>ábodhishâtâm</i>
P 1. <i>ábûbudhâma</i>	<i>ábûbudhâmahi</i>	<i>ábodhayishmahi</i> <i>ábodhishmahi</i>
2 <i>ábûbudhata</i>	<i>ábûbudhadhvam</i>	<i>ábodhayidhvam</i> <i>ábodhidhvam</i>
	or <i>ábodhayidhvam</i>	
3 <i>ábûbudhan</i>	<i>ábûbudhanta</i>	<i>ábodhayishata</i> <i>ábodhishata</i>
FUTURE I		
S 1 <i>bodhayitûsmi</i> , I shall cause to know	<i>bodhayitûhe</i> , I shall cause to know	<i>bodhayitûhe</i> , or <i>bodhitûhe</i> , I shall be caused to know
2 <i>bodhayitûsi</i>	<i>bodhayitûse</i>	<i>bodhitûse</i>
3 <i>bodhayitû</i>	<i>bodhayitû</i>	<i>bodhitû</i>
D 1 <i>bodhayitûsvas</i>	<i>bodhayitûsvahe</i>	<i>bodhitûsvahe</i>
2 <i>bodhayitûsthas</i>	<i>bodhayitûsâthe</i>	<i>bodhitûsâthe</i>
3 <i>bodhayitûrau</i>	<i>bodhayitûrau</i>	<i>bodhitûrau</i>
P 1 <i>bodhayitûsmas</i>	<i>bodhayitûsmahe</i>	<i>bodhitûsmahe</i>
2 <i>bodhayitûstha</i>	<i>bodhayitûdhve</i>	<i>bodhitûdhve</i>
3 <i>bodhayitûras</i>	<i>bodhayitûras</i>	<i>bodhitûras</i>
FUTURE II		
S 1 <i>bodhayishyâmi</i> , I shall cause to know	<i>bodhayishyé</i> , I shall cause to know	<i>bodhayishyé</i> , or <i>bodhishyé</i> , I shall be caused to know
2 <i>bodhayishyâsi</i>	<i>bodhayishyâse</i>	<i>bodhishyâse</i>
3. <i>bodhayishyâti</i>	<i>bodhayishyâte</i>	<i>bodhishyâte</i>
D 1 <i>bodhayishyâvas</i>	<i>bodhayishyâvaha</i>	<i>bodhishyâvaha</i>
2 <i>bodhayishyâthas</i>	<i>bodhayishyéthe</i>	<i>bodhishyéthe</i>
3 <i>bodhayishyâtas</i>	<i>bodhayishyéte</i>	<i>bodhishyéte</i>
P.1 <i>bodhayishyâmas</i>	<i>bodhayishyâmahe</i>	<i>bodhishyâmahe</i>
2 <i>bodhayishyâtha</i>	<i>bodhayishyâdhve</i>	<i>bodhishyâdhve</i>
3 <i>bodhayishyânti</i>	<i>bodhayishyânte</i>	<i>bodhishyânte</i>
PARTICIPLE OF THE FUTURE		
<i>bodhayishyânt</i> , what will cause to know	<i>bodhayishyâmâna</i> , what will cause to know	<i>bôdhya</i> , <i>bodhanîya</i> , and <i>bodhayitavya</i> , what is or ought to be caused to know

		Active.	Passive.
		Parasmaipada.	Ātmanepada.
CONDITIONAL.			
S 1	<i>dbodhayishyam</i> , I should cause to know	<i>dbodhayishye</i> , should cause to know	<i>dbodhayishye</i> or <i>dbodhishye</i> , etc., like the Ātmanepada to know
2.	<i>dbodhayishyas</i>	<i>dbodhayishyathās</i>	<i>dbodhishyathas</i>
3.	<i>dbodhayishyat</i>	<i>dbodhayishyata</i>	<i>dbodhishyata</i>
D 1	<i>dbodhayishyava</i>	<i>dbodhayishyavahi</i>	<i>dbodhishyavahi</i>
2.	<i>dbodhayishyatam</i>	<i>dbodhayishyetham</i>	<i>dbodhishyethām</i>
3.	<i>dbodhayishyatam</i>	<i>dbodhayishyetam</i>	<i>dbodhishyetam</i>
P 1	<i>dbodhayishyāma</i>	<i>dbodhayishyāmahi</i>	<i>dbodhishyāmahi</i>
2	<i>dbodhayishyata</i>	<i>dbodhayishyadhvam</i>	<i>dbodhishyadhvam</i>
3	<i>dbodhayishyan</i>	<i>dbodhayishyanta</i>	<i>dbodhishyanta</i>

PREGATIVE.

S 1	<i>bodhyāsam</i> , pray, I may cause to know	<i>bodhayishīd,</i> pray, I may cause to know	<i>bodhayishīd,</i> or <i>bodhishīd</i> , etc., like the Ātmanepada I pray, I may be caused to know
2.	<i>bodhyās</i>	<i>bodhayishīshās</i>	<i>bodhishīshās</i>
3.	<i>bodhyāt</i>	<i>bodhayishīshā</i>	<i>bodhishīshā</i>
D 1	<i>bodhyāsva</i>	<i>bodhayishīsvāhi</i>	<i>bodhishīsvāhi</i>
2.	<i>bodhyāstam</i>	<i>bodhayishīstām</i>	<i>bodhishīstām</i>
3.	<i>bodhyāstām</i>	<i>bodhayishīstām</i>	<i>bodhishīstām</i>
P 1	<i>bodhyāma</i>	<i>bodhayishīmāhi</i>	<i>bodhishīmāhi</i>
2.	<i>bodhyāta</i>	<i>bodhayishīdhvam</i> or <i>bodhayishīdhvam</i>	<i>bodhishīdhvam</i>
3	<i>bodhyāsu</i>	<i>bodhayishīrān</i>	<i>bodhishīrān</i>

ABSOLUTIVE

bodhayitvā, having caused to know, or
having been caused to know

INFINITIVE ACTIVE.

bōdhayitum, to cause to know

APPENDIX

SOME VERBAL FORMS OF THE VEDA

§ 184 The potential and imperative, which in ordinary Sanskrit are connected only with the present, in the Vedas are formed also from the stems of the perfect and aorist, *e.g.* potential of the perfect वमूयाम्, imperative वमूतु (*cf.* my V G, § 837), potential of the first form of the aorist भूयाम्, of the second aorist रहेयम्, from रह् 'to ascend,' of the third aorist श्रूयाम्, from श्रि 'to swell,' of the sixth aorist ध्यासिषीमहि, from the verb ध्याच् 'to be exuberant,' of the seventh aorist तक्षेम, from the verb तृ 'to cross' (*cf.* my V G § 861), imperative of the first aorist श्रोतु from श्रु 'to hear,' of the third aorist वोचतु from वच् 'to speak,' पूरन्तु from पू 'to fill,' of the fourth aorist स्तोषाणि from स्तु 'to praise,' श्रोषन्तु from श्रु 'to hear,' of the fifth aorist सनिषन्तु from सन् 'to obtain,' of the seventh aorist घुचस् from दुह् 'to milk' (*cf.* *ib.* § 862)

The potential of the second future धक्ष्येत् from दह् 'to burn,' occurs in Epic poetry, and even in the Panchatantra वक्ष्येत् from वच् 'to speak'

In the Veda infinitives may be formed from the stems of the perfect, aorist, and second future, *e.g.* वावृधद्यै, जेषे, रोहिष्ये, from the verbs वृध् 'to increase,' जि 'to conquer,' and रह् 'to mount' (*cf.* my V G § 919)

Likewise some participles of the aorist occur, *e.g.* of the first aorist स्थान्त् from स्था 'to stand,' गमन्त् from गम् 'to go,' of the second aorist वृधन्त् from वृध्, of the third aorist पीप्यान (from पायय, causal of पा 'to drink,' *cf.* § 137, अपीप्यन्), of the fourth or seventh aorist हासमान् from हा, of the fifth aorist सनिषन्त् from सन्, of the seventh aorist क्रचमीष् from छष् (*cf.* my V.G pp 410, 411, n 2).

§ 185 Further, the Vedas have a special mood which corresponds to the Greek subjunctive It is formed

1 By inserting अ (or आ before य् and झ्) before the personal terminations, which combines with a preceding अ or आ to आ e.g. present indicative हन्ति *han-ti* subjunctive हन्ति *han-a-ti* indic. बोधति *bodha-ti* subjunctive बोधाति *bodha-ti*, for *bodha-a-ti*

2 By changing optionally the final ए of the terminations to ऐ or ॐ e.g. pres. indic. वजते *vajate* subj. वजानि *vajatai*

3. By using in the second conjugation generally the strong form (cf. § 82, 83) e.g. pres. indic. युजे (for *duh + se*), subj. दोजसे *doh-a se* (§ 83, II A. 1), indic. युञ्जे (for *duh + te*) subj. युजते *yunaj-a te* (§ 83, II A. 4)

4 In the imperfect and the aorist the augment is rejected, e.g. imperf. indic. अभरत् *abharat* subj. भरत् *bharat* (for *bhara-a-t*), indic. अगच्छत् *agacchat*, subj. गच्छत् *gacchat* han अजहत् *ajahat* (frequentative of गन्, for अ + ग् *ajagham + t*), subj. अजहत् *ajaham-a-t* first aorist indic. अभूत् *abhuṭ* subj. भूवत् *bhuu-a-t* (cf. § 115 7) third aorist indic. अवर्तत् *avartat* subj. वर्तत् *varata-a t*, fifth aorist indic. आवीत् *avāt* (contracted from आविषीत् *arishit* § 139 which stands for original अविष + त् *arish + t* without the insertion of the auxiliary इ) subj. अविषत् *arish-a t*

5 Further the subjunctive of the aorist has often the personal terminations of the present (cf. the Greek subjunctive) e.g. third aorist indic. अरोचत् *arochat* subj. रोचति *rochati* (cf. my V G § 860)

A subjunctive of the perfect is formed from वृष् and irregularly from वृश् viz. वावृषति *vavṛṣati* (cf. my V G § 837, and Rig Veda I 141 11)

§ 186 Lastly the Vedas show also a past perfect formed from the perfect by substituting instead of its personal terminations those of the imperfect, and sometimes by adding the temporal augment, e.g. from the third pers. plural of the perfect आत्म. पियरे, past perfect अवेषिरन् (Atharva-Veda V 18, 11), from the

verb वच् 'to cook,' third pers. sing perfect Par. अनर्ष, past-perfect अनर्षत् (Taittir. Âr. 2, 9, Nirukt II 11), from the verb ऋष्, from the second pers sing. perf. Âtin सुषुषिषि, past-perf सुषुष्यात् (Pâraskara in Z D M G [Journal of the German Oriental Society] VII 533, 37)

PRIMITIVE NOUNS.

§ 187. A great number of nouns, substantives as well as adjectives, are derived immediately from the crude form of the verb These nouns are called primitive nouns The affixes, by which they are formed, have been treated of and enumerated in alphabetical order in my V G §§ 250-425

The crude form of the verb sometimes is left unchanged, *e g.* वृज् + अन् *vy + ana* makes वृजन *vyana*, sometimes it undergoes changes analogous to those which occur in the conjugational forms Final इ *i* and ई *î* become ए *e* before consonants, and इय् *vy*, अय् *ay*, and आय् *ây* before vowels, *e g.* नी + तृ *nî + tri*, नेतृ *netri*, भी + अस *bhî + asa*, भियस *bhiyasa*, जि + अज् *ji + a*, जय *jaya*, नी + अक *nî + aka*, नायक *nâyaka*. Final उ *u* and ऊ *û* in the same way become ओ *o*, उव् *uv*, अव् *av*, and आव् *âv*, final ऋ *ri* and ॠ *rî* become अर् *ar*, आर् *âr*, and र् *r*, and ऋ *rî* besides इर् *ir*, ईर् *îr*, उर् *ur*, and ऊर् *ûr*, final ए *e*, ऐ *ai*, and ओ *o*, become आ *â*, after which as well as after an original आ *â*, य् *y* is often inserted, *e g.* दा *dâ*, or दो *do* + अ *a*, make दाय *dâ-y-a* Penultimate इ *i* followed by a single radical consonant is often changed to ए *e*, उ *u* to ओ *o*, ऋ *ri* to अर् *ar* (*guṇa*), *e g.* बुध् + अक *budh + aka*, makes बोधक *bodhaka*, वृध् *vridh*, वर्धक *vardhaka* Penultimate अ *a* before a single radical consonant is often lengthened, *e g.* ज्वल् + अ *jval + a*, makes ज्वाल *jvâl-a*

On the other hand, many verbs, as in the conjugational derivations, are weakened by changing य् *ya* to इ *i*, व *va* to उ *u*, र *ra* to ऋ *ri*, and by rejecting final or penultimate nasals, *e g.* वच् + थ

makes चक्ष, प्रक्ष् + आ *prachh + a*, पुष्क्ष *prichchha* गम् + ति *gam + ti*, गति *gati*; स्त्रस् + ति *strāṣ + ti*, स्त्रस्ति *strasti*

Many verbs insert the vowel *ṛ* before the affixes which begin with a consonant except य *y* वृ *r* nasals or स् *s*. When the affixes are subjoined immediately to the base, the final consonants of the verbs and the initial of the affixes are modified in general according to the rules given in §§ 94 102. For further details see my V. G. § 54 899 and § 363 899

SECTION IV COMBINATION AND COMPOSITION OF VERBAL DERIVATIVES WITH PREPOSITIONS AND SIMILAR WORDS.

§ 188. All the verbal forms and derivatives which are formed according to the rules laid down in §§ G1 187, may be combined and compounded with the prepositions and similar words, which will be specified in §§ 189 and 190

A single preposition or similar word preceding a present, imperfect, imperative, potential, reduplicated perfect, aorist second future, conditional, or precative, in general is not compounded with the verbal form, e.g. प्र भवति. But in some exceptional cases, for instance when the verb stands in an accessory sentence commencing with a relative pronoun, and when preceded by more than one preposition or similar word in the Veda (Sch. Pāṇini, II 1, 4), these tenses are compounded with the preceding preposition or prepositions or similar words, e.g. य प्रभवति *yāḥ* (relative pronoun) *prabhāvati*, समुद्भवति *samudbharati* (where *sa* and *ud* are prepositions)

The periphrastic perfect, the first future, the participles, and all the other verbal derivatives must be compounded with the preceding prepositions or similar words, e.g. periphrastic perfect प्रभवाम् (आस etc.) *prabhavyām* (*asa*), first futuro प्रभविष्यामि *prabhaviṣmi*, etc., participle present प्रभवन् *prabhavān*, participle of the passive perfect प्रभूत *prabhūta*, a primitive noun (§ 187), e.g. प्रभूति *prabhūti*

§ 189. The prepositions which may be combined or compounded with the verbal forms and derivatives, are ·

अति, 'beyond'	दुस्, 'ill'
अधि, 'above,' 'over'	नि, 'into,' 'downwards'
अनु, 'after'	निस्, 'out,' 'without.'
अप, 'off'	परि, 'away,' 'back'
अपि, 'upon'	परि, 'around'
अभि, 'towards'	प्र, 'before.'
अव, 'down'	प्रति, (opposite) 'to,' 'back'
आ, 'near to'	वि, 'apart'
उद्, 'up'	सम्, 'together'
उप, 'below'	सु, 'well'

As prepositions अद्स्, 'thus,' अन्तर्, 'between,' अस्म, 'down,' तिरस्, 'across,' 'under,' अत्, 'belief,' अच्, 'to,' and some others (*cf* my V G § 241) are prefixed to some verbs

Obser. 1 The verbs स्था, 'to stand,' स्तम्, 'to stop,' and in the Veda स्तान्द्, 'to ascend,' reject their स्, when preceded immediately by the preposition उद्, *eg* उत्थास्यति, second future (although not compounded, § 188), उत्थातृ (compounded with the primitive noun स्थातृ), but उद्स्थात्, first aorist

2 The prepositions प्र, परि, and परि, when prefixed to the verb अच्, 'to go,' change their र् to ल्, *eg* लायति, पलायति. In निस् (निः), which, according to § 28, must change its final : (for the original स्) to र्, the change to ल् is optional, निरय *mr-aya* or निलय *nl-ay-a*, a primitive noun

3 The prepositions अधि, अपि, and अव sometimes reject the initial, *eg* पिधान (for *apīdhāna*), a primitive noun, प्रवेरित *prava* (for *ava*) -*īrita*, 'thrown' (Lass Anth Sansc ed Gildemeister, p 115)

4 The verbs कृ, 'to make,' कृ, 'to throw,' and तुम्, 'to hurt,' when preceded by the prepositions अप, उप, परि, प्रति, or सम्,

generally insert **स्** which, in analogy with § 17, must become **ष्** after **परि** and **प्रति**, e.g. **संस्कारोति**, **परिष्कारोति**

B Before some nouns the finals of the prepositions are lengthened, e.g. **अतिद्वार** becomes **अतीवार** (cf my V G p 142.)

§ 190 The verbs **अस्**, 'to be' **भू** 'to become' and 'to be' and **ह**, 'to make,' may be combined or compounded after the rules given in § 188:

I With every noun, e.g. **वधू** 'a wife,' **वधू करोति**, he makes somebody a wife (not compounded), **यो** (pronoun relative) **वधू करोति** (compounded) **वधूकृत** (compounded)

A final **अ** or **आ** of the prefixed noun is changed to **ई** final **इ** and **उ** are lengthened and final **अ** is changed to **री** e.g. **शुक्ल**, 'white,' **शुक्लो भू शुचि** 'pure,' **शुक्लो भू शुद्ध**, 'soft' **शुद्ध भू मातु**, 'mother' **मातु भू**

All other nouns are modified according to the phonetic rules given in §§ 10-36; if ending in consonants, they take the form which they have before the termination of the locative plur., e.g. **व्यसृ** loc. plur **व्यसृ nyah-shu** makes **व्यसृ nyah kṛi** 'to insult.' If this form ends in a vowel the preceding rule is applied for instance, **भस्मन्** loc. plur **भस्मन् bhasma-su** changes the final **a** to **ī** and makes **भस्मो ह** 'to reduce to ashes' (cf § 183 2)

II With some words imitating sounds, e.g. **घटत्**, 'the sound of a flapping elephant's ear' These words are repeated and **आ** is substituted for the final **अत्** e.g. **घटत्पटा करोति**, **घटत्पटाकृत**

III With other words, some of which are used with **ह** only (cf my V G §§ 244, 245)

CHAPTER II. THE NOUN

SECTION I CRUDE FORMS OF THE NOUNS

§ 191 The nouns are either derived immediately from verbs (primitive nouns, § 187), or from nouns (secondary nouns, §§ 193, 194), they are simple, or compound, they differ in gender, being masculines, feminines, or neuters

§ 192 I For the PRIMITIVE NOUNS see § 187

II SECONDARY NOUNS

§ 193 The secondary nouns are derived from primitive, secondary, or compound nouns of the three genders by means of many affixes. The secondary affixes have been enumerated and their application has been shown in my V G §§ 426-617.

1 They are subjoined immediately to nouns ending in vowels. Before affixes which begin with a vowel, diphthong, or य् *y*, final अ *a*, आ *ā*, इ *i*, and ई *ī* are rejected, *e.g.* अङ्कुर + इत makes अङ्कुरित. Final उ and ऊ are changed to अच्, *e.g.* चतु + य चतुश्च. Final ऋ is changed to र्, *e.g.* पितृ + य पित्र्य. Final ऐ to आच्, औ to अच्, and श्री to आव्.

2 Nouns ending in consonants generally attach the secondary affix to the form which they have before the termination of the locative of the plural, *e.g.* राजन् 'king,' of which the plural locative is राजसु, makes with the secondary affix त्व, राजस्व 'the condition of a king, sovereignty'. For the phonetic changes of final and initial consonants see §§ 19 and 25-36. Final र् or स् of a crude form must be treated as if they were Visarga (:) and changed according to §§ 25-28.

Exceptions:—

1 Nouns ending in **य** and the participles of the reduplicated perfect Parasmaipada substitute before affixes beginning with vowels diphthongs, or **य** the form which they have before the termination of the Instrumental of the singular e.g. माय् + ईन् = मायीन् (Instrumental singular माया) प्राचय् + ईन् = प्राचीयीन् (Instrumental singular प्राचीया) *prachī-ya*.

2 मद् before sord letters (§ 12) मत् is substituted for the singular of the pronoun of the first person; अयद् before sord letters अयत् for the dual and plural; स्वद्, before sord letters स्वत्, for the singular of the pronoun of the second person; युयद् before sord letters युयत् for the dual and plural; e.g. with ईय मदीय 'mine,' अयदीय our (dual and plural of two and more) स्वदीय thine' युयदीय your (dual and plural)

3. Final **त्** and **श्** are left unchanged (contrary to § 73 and § 23 Tex) before the secondary affixes वन् विन् and वञ् e.g. विद्युत् + वन् विद्युत्तम् तैश्च + विन् तैश्चिगन्—Final इत् and उम् change their **स्** to **ष्** before the affixes मन् e.g. ज्योतिस् + मन् = ज्योतिष्मन्

4 The change of final **क्** **ट्** **त्** and **प्** to the homogeneous nasal before secondary affixes beginning with a nasal, is already mentioned (§ 73) e.g. स्वप् with the affix मय becomes स्वप्न (for स्वप् + मय the locative plural being *trah-s/u* cf § 193 2)

§ 191 In the greatest part of the secondary nouns the vowel of the first syllable is changed, viz. **अ** *a* to **आ** *ā*; **इ** *i*, **ई** *ī* and **ए** *e* to **ऐ** *ai*; **उ** *u*, **ऊ** *ū* and **ओ** *o* to **औ** *au*; **अ** *a* to **आद्** *ar* (A fiddid of p 83, note) e.g. शिव + अ becomes शैव (cf § 193 1) पृथिवी + अ पाथिव (cf § 193 1)

If the first syllable contains a **य** or **व** deduced from an original **इ** **ई** **उ** or **ऊ**, **य** is changed to **वैय** and **व** to **वौव** e.g. धसन (from विडधसन, according to § 22) with secondary अ makes वैधसन स्वय (from मुडधय § 22) वीवय

Some other words follow this analogy, though their **य** and **व**

are of different origin, *e.g.* द्वार 'the door,' with secondary द्वक् becomes दीवारिक

Some compound nouns change in this manner the first vowel of their second member, others the first syllables of both members For these and other irregularities *cf* my V G § 588

III. COMPOUND WORDS

§ 195 The compound words may be divided into two general categories The first comprises derivatives from verbs, which are combined with prepositions or nouns signifying the object of the action, or restricting or determining in any other manner the action or condition which the verb expresses, *e.g.* प्रभु 'strong,' from the verb भू 'to be,' with the preposition प्र 'before,' शत्रुघ्न 'a slayer of enemies,' from शत्रु 'enemy,' and हन् 'to kill, to slay' Most of the nominal forms which are used as second members in this class of compounds, do not occur separately, thus neither भु nor घ्न exist as simple words

§ 196 The second class comprises the compounds, the elements of which, with very few exceptions, occur also as simple words, and retain in their composition, or originally retained, the signification which they have when used singly, *e.g.* देव 'god' + पुत्र 'son,' देवपुत्र 'a son of a god'

The words forming compounds of this category are either nouns, *viz*, substantives, adjectives, participles, numerals, pronouns, or indeclinables, *viz*, prepositions, absolutives, infinitives, particles, and sometimes even verbal forms

These compounds, except those of the copulative or Dvandva-class (§ 197), which may comprise two, three, and more component parts, consist of two members, each of which again may comprise two members Thus अनेकयजमानप्रदत्तसूक्ष्मवस्त्रविक्रयवशात् is a compound belonging to the second species of the second class, the Tatpuruṣa κατ' ἐξοχήν (§ 204), the first member of which comprises the words from अनेक up to विक्रय,

and the second member of which is *व्याप्त* 'by way of' The first member is also a compound of the same species, having as its first part the words from *अनेक* up to *वस्त्र*, and as its second *विक्रय*, 'the selling' of that which the first member implies. The latter is a compound of the first species of the second class, *i.e.*, a *karmadhāraya* compound (§ 201), consisting of *अनेकयजमानप्रदत्त* and *सूक्ष्मवस्त्र*. This second member is a compound of the same species, has as its former member *सूक्ष्म* 'fine,' and as its second *वस्त्र* 'cloth,' and signifies 'fine clothes.' The first member *अनेकयजमानप्रदत्त*, is again a compound of the second species of the second or *Tatpuruṣa*-class, consisting of the members *अनेकयजमान* and *प्रदत्त* the latter is the perfect participle of the passive voice of *दा* with the preposition *प्र* meaning 'given.' The first member is a compound of the first species of the second class, having as first member *अनेक* and as second member *यजमान* 'an employer of priests for sacrifices, or a sacrificer' *अनेक* finally is also a compound of this species formed by the negative *अन्* and *एक* 'one,' and signifying 'many.' The whole compound signifies by way of selling (of) the fine clothes given (to him) by many sacrifices.

Almost all nouns, when used as first members of a compound, take the crude form. The nouns ending in consonants take that which they have before the termination of the locative of the plural (*cf.* § 193, 2), *e.g.* *राजन्* 'king, compounded with *पुत्र* 'son' makes *राजपुत्र* (locative plural *राजसु राजा-सु*). The pronouns of the first and second person substitute the forms *मह्* *अस्मद्* *तद्*, *युष्मद्* in the same signification and manner as in § 193, Exc. 2, *e.g.* *मत्पुत्र* 'my son' *अस्मत्पुत्र* 'our son.' For the phonetic changes *cf.* §§ 19-36.

For *न* not, which can be used as first member only *अन्* is substituted before vowels and *अ* before consonants, *e.g.* *अन्त* 'right, *अगुन्* 'not right' *पुत्र* 'son' *अपुत्र* 'not having a son' 'childless.

कु, कद् (particularly before vowels), क्व, and का, derived from the interrogative pronoun, are prefixed to nouns in the signification of 'bad,' e.g. कुपुत्र, 'a bad son'

For सह, 'with,' and समान, 'equal,' forming the first part of a compound, स is commonly substituted, e.g. सपुत्र, 'being with sons'

Final vowels of the first member are sometimes lengthened, e.g. मयि ऽकार्य makes मयीकार्य Sometimes they are shortened

Some nouns ending in consonants, when used as second members, subjoin अ, e.g. अप, 'water,' ऽअप, ऋच, 'a verse,' ऽऋच

This category of compounds comprises three classes

FIRST CLASS COPULATIVE COMPOUNDS (called द्वन्द्व)

§ 197. Compounds of this class consist of nouns which, if not compounded, would be copulated by a particle signifying 'and,' e.g. 'Bhîshma, Arjuna, and Yudishthira,' may form a compound भीष्मार्जुनयुधिष्ठिर

They take generally the terminations of the dual, if there are two objects, of the plural, if there are more than two, e.g. 'Bhîshma and Arjuna,' भीष्मार्जुनी, nominative dual, 'Bhîshma, Arjuna, and Yudishthira,' भीष्मार्जुनयुधिष्ठिरास्, nominative plural, 'the Kshatriyas and the Vaçyas' (names of two Hindu castes), क्षत्रियवैश्यास्, plur nom In this case the compound has the gender of its last part

But a compound of this class may also become a singular of the neuter gender, e.g. पाणि, 'hand,' and पाद्, 'foot,' पाणिपादम्, 'hand and foot,' nominative singular

Observe 1 Crude forms ending in ऋ, when followed by another crude form ending in ऋ, or by पुत्र, change their final ऋ to अ e.g. पितृ, 'father,' before मातृ, 'mother' or पुत्र, पितामातृ, पितापुत्र

2 Crude forms ending in च्, क्, ज्, झ्, ढ्, ष्, or ह्, when forming the last member, and the compound being a neuter singular, subjoin अ, e.g. वाक् ऽत्वच् makes वाक्त्वचम्, nominative singular

Sometimes अ is subjoined also to other final consonants, and

even when the compound takes the terminations of the dual or plural.

रात्रि, fem 'night' being the last member, substitutes रात्र and the compound becomes masculine, e.g. अहर् रात्रि, with irregular change of the final syllable of the first member makes अहोरात्र masc. (but also neuter, cf the Sanskrit Dictionary published in St Petersburg &c), 'day and night.'

SECOND CLASS DETERMINATIVE COMPOUNDS (called तत्पद)

§ 198. Compounds of this class consist of two members, the first of which restricts or determines the signification of the second.

The compound generally takes the gender of the second part.

§ 199 When the determinative (i.e. the first) member is used in the sense of an apposition, expressed by a substantive or adjective or adverb or particle, we shall call the compound an appositional compound e.g. राज्ञि, compounded of राज, 'king' and अग्नि, 'a saint' signifies 'a saint belonging to the order of the kings'; देवर्षि, compounded of देव, a god, and अग्नि 'a saint,' signifies 'a saint belonging to the order of the gods' नीलोत्पल, compounded of नील, blue, and उत्पल, lotus 'blue lotus'; ह्रस्वतिष्ठल, 'a little (ह्रस्व) brown (तिष्ठल)' सुकृत, 'well (सु) done (कृत)'

When the determinative member is used in the sense of a case governed by the second member we shall call the compound an inflectional compound, e.g. राजपुरुष, compounded of राज, 'a king' and पुरुष, 'a man properly the king's man' 'a watchman

§ 200 The terminations of some crude forms, when forming the second member, are changed. Thus, मित्र, a friend, becomes मित्रं ओ 'a cow' by adding ओ इमं; नौ, a ship in the same way इनाव; चरु, a cart, इचरु; राज्ञ् rejects its final न् (cf mv V G § 639)

SPECIAL RULES FOR THE FIRST SPECIES, OR THE APPositionAL
COMPOUNDS (called कर्मधारय)

§ 201 When the determinative word signifies 'good' or 'bad,' it is put as the second member (contrary to § 198), *e.g.* भरत, 'one belonging to the family of the Bharatas,' and श्रेष्ठ, 'best,' becomes भरतश्रेष्ठ, 'the best Bharata,' राजन्, 'king,' and अधम, 'meanest,' राजाधम, 'a very mean king'

Compounds of this species may also consist of words which express actions immediately succeeding one another, *e.g.* स्नाता-
गुलित, 'first bathed (स्नात) and then anointed (अगुलित).'

They are also formed to express comparison, *e.g.* घनश्चाम 'as black (श्चाम) as a cloud (घन)'

If the comparison of two objects is declared to hold good in every point, and one object is said to be in every respect similar to another, the word denoting the object, with which the other is compared, is placed last, *e.g.* पुरुषव्याघ्र, 'a man (पुरुष) (in every respect similar to) a tiger (व्याघ्र)' We may call this kind of compounds. *Compositio Karmadhâraya comparativa*

§ 202 For महन्, 'great,' being the first member, is substituted महा, *e.g.* महाराज, 'a great king'

NUMERAL COMPOUNDS (called द्विगु).

§ 203 The compounds, in which the determinative word is a numeral, form a subdivision of this species. Any numeral, except एक, 'one,' may be its first member. These compounds take in general the terminations of the neuter singular, or of the singular of the feminine in ई, *e.g.* चतुर् 'four,' and युग 'age,' चतुर्युगम्, nominative sing neuter, 'the four ages,' पञ्च 'five,' and तीर्थ 'a place of pilgrimage,' पञ्चतीर्थी nom sing fem, 'the five principal places of pilgrimage' (called Prayâga, Naimisha, etc.) Or they are used as adjectives signifying 'having the value, measure, weight, etc, of,' *e.g.* पञ्च 'five,' and कपाल 'cup' = पञ्च-कपाल (adjective, crude form) 'measured by five cups'

When the compound be uses a substantive of the neuter gender, or an adjective, final **आ**, **इ** and **ऊ** of the last component are shortened e.g. द्वि 'two' + घारी name of grain = द्विघारि गो 'cow,' being second member becomes गु e.g. द्विगु adj 'of the value of two cows'

SPECIAL RULE FOR THE SECOND SPECIES OR INFLECTIONAL COMPOUNDS (called तन्मय संज्ञा संज्ञक)

§ 201 Words in the sense of the genitive case may be compounded with almost any other word a governing member e.g. देवपुत्र a son (पुत्र) of a deity (देव).

Compounds the first part of which stands in the sense of another case seldom occur. For the instances in which words in such relations may be compounded see my V. G. §§ 62, 63. Thus the first member has the sense of an accusative in ग्रामगमि one who has reached (ग्राम) a village (ग्राम) of an instrumental in धान्याद्य, 'wealth (अद्य) by grain (धान्य), of a dative in धूपदात्र 'timber (दात्र) for a stake (धूप) of an ablative in पतितपतिर fallen (पतिर) from heaven (पति) of a locative in भाजीपक्व boiled (पक्व) in a pot (भाजी)'

§ 202 This class includes also some compounds, the first member of which governs the second and is

1. A preposition e.g. अतिराज 'surpassing (अति properly 'beyond') the king' (cf § 200)

2. A participle, e.g. भवद्भ्यु, bringing (भवद्भ्यु of § 163; 193, 2) wealth (भ्यु)'

Compounds of the latter kind are used in the Veda only

The compounds of both kinds become adjectives, which shorten a final **आ**, **इ**, **ऊ**, of the last component as in § 203

THIRD CLASS: RELATIVE COMPOUNDS (called वज्रमोहि)

§ 206 A determinative compound may be used as the attribute of a substantive and consequently become an adjective, e.g. the

Karmadhāraya-compound महाबाहु, 'a great (महा, cf. § 202) arm (बाहु),' may immediately be used also as the attribute, e.g. of a mighty king in the sense of 'great-arm-ed,' 'having a great arm,' पीताम्बर, also a Karmadhāraya, 'a yellow (पीत) cloth (अम्बर),' as the attribute, e.g. of Śiva, 'yellow-cloth-ed,' the Tatpurusha-compound स्त्रीप्रमाण, 'authority (प्रमाण) of a wife (स्त्री),' as the attribute, e.g. of a doctrine 'wife-witness-ed,' 'a doctrine whose authority is a wife'

§ 207. The change of a determinative compound to a relative one is generally indicated only by the accent being displaced (for which cf. my V G. §§ 673-677) and the word being changed from a substantive to an adjective, e.g. स्त्रीप्रमाण (§ 206), being as Tatpurusha a neuter, becomes as Bahuvrīhi an adjective

When the latter change take place, the shortening of final आ, ई, and ऊ of the last component and the changing of final गो, 'cow,' to गु takes place as in § 203, e.g. दीर्घजङ्घा, fem. Karmadhāraya, 'a long leg,' becomes as Bahuvrīhi दीर्घजङ्घ (‘long-legg-ed’), ‘having a long leg,’ But many words necessarily or optionally add the affix क, which is generally employed for the formation of adjectives. Thus nearly all the compounds ending in नृ must add it, e.g. ख्यातमर्तु, 'a renowned husband' (Karmadhāraya), as relative compound (Bahuvrīhi) makes ख्यातमर्तुक, 'having a renowned husband' But सुख्यमाला, 'a beautiful garland' (Karmadhāraya), may become either सुख्यमाल or सुख्यमालक, 'having a beautiful garland'

Some compounds of this class change the termination of the second members. Thus we have —

इ अच	instead of अचि	'the eye'	इ काकुद्	instead of काकुद्	'the palate'
इ अअ	„ „	अअि 'an edge,'			
		'a corner'	इ कुच	„ „	कुचि 'the belly'
इ ईर्मन्	„ „	ईर्म 'a wound'	इ गन्धि	„ „	गन्धि 'smell'
इ काकुद्	„ „	काकुद् 'a summit'	इ चतुर्	„ „	चतुर् 'four'
			इ जम्भन्	„ „	जम्भ 'a tooth'

ऽङ्ग	instead of जङ्ग 'the knee.'	ऽपद and	} instead of पाद 'a foot.'
ऽदन्त	" " दन्त 'a tooth.'	ऽपाद्	
ऽदिव	" " दिव 'the day'	ऽप्रवत्	Instead of प्रजा 'progeny'
ऽधन्व	" " धनुस् 'a bow'	ऽमूर्ध	" " मूर्धन् 'the head.'
ऽधर्म	" " धर्म 'law'	ऽभिध	" " भिधा 'under'
ऽनस	" " नासिका 'the nose.	ऽसक्य	" " सकिध 'the thigh.'
ऽनाभ	" " नाभि 'the navel'	ऽहत्	" " हत्ति 'a furrow'
ऽनेत्र	" " नेत्र 'a guide.'	ऽहृद्	" " हृद् 'the heart'

The first member also sometimes takes a form differing from that which it would have when belonging to a determinative compound, e.g. a fifth consort (Karmadhāraya) would be पञ्चम भार्य (, but having a fifth wife' (Bahuvrīhi), पञ्चमीभाय with the sign of the feminine (§ 261) added to the first member. The feminine termination is subjoined to the first member also in some other instances, cf. my V II § 667

For महत्, 'great, being the first member, is substituted महा as in § 202

APPENDIX.

§ 208 In order to express the continual repetition of an action or the continual recurrence of the same object, the word signifying it is doubled and thus forms a compound the second part of which loses its accent, e.g. पचति 'he cooks, पचतिपचति, 'he cooks continually,' ग्रामे, 'a village, ग्रामोग्राम (§ 28, Exc. 1) one village after the other

पर and अन्य 'another,' are repeated and form compounds in a similar manner, signifying 'one another' But then the first member is put in the nominative singular masculine (§ 222, 1) e.g. पचतः (at the same time without changing the original स् to Visarga) चर्चतः (§ 28, Exc. 1, and § 23) इतर, another, doubles the crude form इतरतर (§ 21, 1)

The particle इव, 'like,' is compounded with the preceding word, *e g* राजा इव (§ 7) राजैव (§ 21, 1), 'like a king.'

IV GENDER. FORMATION OF FEMININES AND NEUTERS

§ 209. The crude forms ending in अ *a* are of masculine or neuter gender.

Masculines are all, with few exceptions, the primitive abstract nouns formed by the affix अ *a*, *e g* जय *jaya*, 'victory,' from जि *ji*, 'to conquer.'

Neuters are the primitive nouns formed by the affix अन *ana*, *e g* वचन *vachana*, 'speech,' from वच् *vach*, 'to speak' Those abstract nouns only, which are derived from verbs formed by the affix अय *aya*, become feminines by lengthening the final अ *a*, *e g* भावना *bhāvanā*, from भावय *bhāvaya*, causal of भू *bhū*

Neuters are further the collective and abstract nouns formed by secondary अ *a* Those formed by the secondary affix य *ya* may be of the neuter or feminine gender In the latter case they take the termination ई *ī* (§ 210), before which य *ya*, when preceded by a consonant, is rejected, *e g* मैत्र *martrya*, 'friendship,' neut, or मैत्री *martrī*, fem

Most crude forms ending in आ *ā* are feminines Very few are substantives of the masculine gender, but some are adjectives of the masculine and feminine gender

Crude forms of substantives ending in इ *i* are of the masculine and feminine, very few of the neuter gender

The words in ई *ī* are, like those in आ *ā*, mostly feminines, very few are substantives of the masculine gender, but some are adjectives of the masculine and feminine gender

Those in उ *u* mostly are masculines

Those in ऊ *ū* are nearly all feminines, some few masculines

Substantives in रु *ru* are mostly masculines, some are feminines, very few neuters.

रै *rai*, 'wealth,' the only substantive in ऐ *ai*, is masculine; द्यो *dyo*, 'heaven,' fem; गो *go*, 'ox, cow' masc. and fem ग्लौ *glau*, 'moon, masculine; नौ *nau* 'ship' feminine.

The substantives ending in अन् *an* are masculines; those in मन् *man* mostly neuters. Of the latter gender is also the greatest part of those in अस् *as*, इस् *is* and उस् *us*. The substantives ending in other consonants the number of which is very small, are mostly feminines; some also masculines or neuters (cf my V G § 707 sqq.)

Compound substantives have, with few exceptions, the gender of their last member

§ 210 Substantives or adjectives of feminine gender, when derived from masculines ending in अ *a* lengthen this vowel or substitute ई *i* for it e.g. गता *gata* masc. and neuter 'gone,' गता *gata* fem., देव *deva*, masc., 'a god, देवी *devī*, fem., 'a goddess

Masculines in इ *i* generally have no special form for the feminine. Some however lengthen their final, e.g. सखि *sakhi*, masc., 'a friend' सखी *sakhī* fem., a female friend.

Masculines ending in उ *u* likewise modify very seldom their crude form, when becoming feminines but some may optionally subjoin ई *i*, before which उ *u* is changed to वृ *vṛ* e.g. लघु *laghu* masc. and neut. 'light' in the fem. either unchanged or लघ्वी *laghvī*. Some lengthen their final e.g. पङ्गु *paṅgu*, masc. and neut., 'lame,' fem. पङ्ग्वी *paṅgvī*

The affix ई *i* is added also to the remaining crude forms, which are changed when expressing the feminine gender, viz. :—

1 To many of those ending in अरि *ri* which must be changed to इ *r*, e.g. दातृ *dātṛi*, 'one who gives, fem. दात्री *dātṛī*.

2. To the words ending in अन् *an*, the present and future participles in अन्त *ant* and अत् *at* (§ 168), the nouns in मन्त *mant*, वन्त *vant*, यन्त *yant*, and न् *n*, the participles of the reduplicated perfect (§ 169) and the second comparative (§ 243)

These words subjoin the affix ई to that form which they have before the termination of the instrumental singular, e.g.

प्रत्यञ्च 'following,' <i>pratyanch</i>	instrum. sing	प्रतीचा,	fem. प्रतीची
चिन्वन्त् 'arranging,' <i>chinvant</i>	„ „	चिन्वता,	„ चिन्वती
पिप्रत् 'filling,' <i>piprat</i>	„ „	पिप्रता,	„ पिप्रती
अग्निमन्त् 'having fire,' <i>agnimant</i>	„ „	अग्निमता,	„ अग्निमती
कियन्त् 'how great,' <i>kriyant</i>	„ „	कियता,	„ कियती
राजन् 'king,' <i>rājan</i>	„ „	राज्ञा,	„ राज्ञी

Participle of the re-
duplicated perfect
of रुद् 'having
wept' (§ 169),

यवीयस् (comparative <i>yaviyās</i>)	„ „	रुरुदुषा,	„ रुरुदुषी
of युवन् 'young'), <i>yuvan</i>	„ „	यवीयसा,	„ यवीयसी
		<i>yaviyasā</i>	<i>yaviyasī</i>

Exceptions

1 The present participles of the first conjugation, except those of the sixth conjugational class, retain the penultimate न् *n*, e.g. बोधन्त् *bodhant*, fem बोधन्ती *bodhantī*. The verbs of the sixth conjugational class and those of the second conjugational class ending in आ *ā*, and the future participles of the active may optionally retain it, e.g. तुदन्त् *tudant* (from तुद् *tud*, I 6), fem तुदती *tudatī* or तुदन्ती *tudantī*, यान्त् *yānt* (from या *yā*, II 2, 'to go'), fem. याती *yātī* or यान्ती *yāntī*, नेष्यन्त् *neshyant* (from नी *nī*, 'to lead'), fem नेष्यती *neshyatī* or नेष्यन्ती *neshyantī*.

2. Many words ending in न् change final न् *n* to र्, e.g. पीवन् *pīvan*, fem पीवरी *pīvarī*

§ 210 *b* The crude form of the neuter accords with that of the masculine, only, when the masculines end in a long vowel, the vowel is shortened and a final ए *e*, or ऐ *ai*, becomes इ *i*, a final ओ *o*, or औ *au* उ *u* e.g. सोमपा *somapa*, masc. and fem., 'one who drinks the Soma juice,' becomes in the neuter सोमप *somapa* ग्रामणी *gramanī*, masc. and fem., ग्रामणि *gramanī*, neuter; खलपु *khalapū*, masc. and fem., खलपु *khalapu*, neuter; बहुरि *bahurai*, masc. and fem., बहुरि *bahuri*, neuter; सुद्यो *sudyo*, masc. and fem., सुद्यु *sudyu* neuter; अतिनो *atinau*, masc. and fem., अतिनु *atinu*, neuter

SECTION II DECLENSION OF NOUNS

1 SUBSTANTIVES AND ADJECTIVES.

§ 211 There are very few indeclinable substantives, as स्वर् *śar*, 'heaven' (cf my V G § 781), also a few which are used in the plural only (*ib* § 710) All the rest have three numbers singular, dual, and plural, and in each of them eight cases, nominative, vocative, accusative, instrumental, signifying *by*, and sometimes *with*; dative, *to* ablative, *from* genitive, *of* and locative, *in*

Some nouns, especially patronymics, form the plural not from the crude form of the singular but from its etymological base, e.g. आत्रेय *ātreya* patronymic derived from अत्रि *atri* 'a descendant of Atri,' is used in the singular and dual only, while the cases of the plural are derived from अत्रि *atri*

The accent is generally that of the crude form, e.g. *mānas* 'mind,' dat. sing *mānas-e*. But the vocative has the acute on its first syllable, e.g. *agnī*, 'fire,' nom. sing *agnī*, but voc. *agne* Crude forms ending in any letter but अ *a* or आ *ā*, and consisting only of one syllable, have generally the accent on the inflectional termination, except in the nominative, vocative, and accusative, cf e.g. § 230

FIRST CLASS · CRUDE FORMS ENDING IN CONSONANTS

§ 212 The terminations are

	SINGULAR			DUAT.			PLURAL		
	m	f	n	m	f	n	m	f	n
N Voc	0								
Acc.		अम्	0						
		am							
Instr	अ						मिस		
	ā						bhis		
Dat	ए								
	e								
Abl									
Gen									
Loc.									

Observ I In the plural nominative, vocative, and accusative of the neuter gender a nasal is inserted after the last vowel of the crude form, viz, *इ n* before gutturals, *अ ण* before palatals, *ए n* before linguals, *न n* before dentals, *र r* and *ल l*, *म् m* before labials, Anusvâra (or *ँ*) before sibilants and *ह h*, e.g. सर्वशक *sarvaçak*, plur nom voc acc सर्वशङ्कि *sarvaçak-n-k-i*, असृज् *asryj*, असृज्ति *asry-j-t-i*, शकत् *çakrit*, शकन्ति *çakri-n-t-i*

The nasal is not inserted in crude forms :

1 Which are identical with the crude form of the desiderative after having rejected the final अ *a*, or with the crude form of the frequentative, e.g. पिपठिषु *pipathish* (from पिपठिष *pipathisha*, desiderative of पठ् *paṭh*), plural nom voc. acc पिपठिषि *pipathish-i*

2 Which end in a semi-vowel or nasal, e.g. बहूपुर् *bahupur*, plur nom voc. acc बहूपुरि *bahupuri*, प्रशाम् *praçâm*, प्रशामि *praçâmi*

The insertion is optional.

1 In the present participles which have no न् *n* before their

final त् (§ 168), e.g. पिप्रत् *piprat*, plur nom voc. acc. पिप्रि *piprat i* or पिप्रिन् *pipra-n-ti*

2 In crude forms with a final compound consonant, the first element of which is वृ or वल् , e.g. सुवल् *suvalg*, plur nom. voc. acc. $\text{सुवल्$ *suvalg-i* or $\text{सुवल्$ *suva-n-lg-l*.

Observe II The rule for the change of स् to श् , given in § 17, is applicable to the termination of the locative plural.

PARADIGM सुगल् *sugan*, m.f.n., counting well, a good reckoner

SINGULAR.				DUAL.			
	m.f.n.	m.f.	n.		m.f.n.	m.f.	n.
N V	सुगल् <i>sugan</i>	—	—	$\left. \begin{array}{l} \text{११} \\ \text{Acc.} \\ \text{Instr.} \\ \text{Dat.} \\ \text{Abl.} \end{array} \right\}$	—	$\text{सुगल्$ <i>sugandam</i>	$\text{सुगल्$ <i>sugandam</i>
Acc.	—	सुगल् <i>sugandam</i>	सुगल् <i>sugandam</i>				
Instr.	सुगल् <i>sugandam</i>	—	—		सुगल् <i>sugandam</i>	—	—
Dat.	सुगल् <i>sugandam</i>	—	—				
Abl.	सुगल् <i>sugandam</i>	—	—	$\left. \begin{array}{l} \text{Gen.} \\ \text{Loc.} \end{array} \right\}$	सुगल् <i>sugandam</i>	—	—
Gen.	सुगल् <i>sugandam</i>	—	—				
Loc.	सुगल् <i>sugandam</i>	—	—				

PLURAL.			
	m.f.n.	m.f.	n.
N V	—	सुगल् <i>sugandam</i>	सुगल् <i>sugandam</i>
Acc.	—	सुगल् <i>sugandam</i>	सुगल् <i>sugandam</i>
Instr.	सुगल् <i>sugandam</i>	—	—
Dat.	सुगल् <i>sugandam</i>	—	—
Abl.	सुगल् <i>sugandam</i>	—	—
Gen.	सुगल् <i>sugandam</i>	—	—
Loc.	सुगल् <i>sugandam</i>	—	—

This paradigm suffices also for crude forms ending in *ल*, *e.g.* सुज्वल *suval*, adj 'blazing beautifully.'

§ 213 Crude forms ending in other simple or compound consonants undergo various euphonic changes in the singular nominative and vocative masc, fem, and neuter, the singular accusative neuter, the instrumental, dative, and ablative of the dual and plural, and the locative of the plural

I In the singular nominative and vocative masc, fem, and neuter, the singular accusative neuter, and the plural locative

Final *ख kh*, *ग g*, *घ gh*, *च ch*, *ज j*, and *झ jh* are changed to *क् k*.

Final *ठ th*, *ड d*, *ढ dh*, *छ chh*, *ष् ṣ*, *श sh*, *क्ष ksh*, and *ह h* to *ट t*.

Final *थ th*, *द d*, and *ध dh* to *त् t*.

Final *फ ph*, *ब b*, and *भ bh*, to *प् p*

Final *म् m* to *न् n*.

Final *ण n*, *र r*, and *ल l* are left unchanged But in the nominative and vocative masc, fem, and neuter, and in the accusative neuter *र r*, according to § 13, is changed to Visarga (:)

For the change of final *न् n*, *cf.* § 221, III, IV, for that of a final *स् s*, *cf.* § 215

II In the instrumental, dative, and ablative dual and plural, the terminations of which begin with *भ bh*.

Final *क् k*, *ख kh*, *घ gh*, *च ch*, *ज j*, and *झ jh* are changed to *ग् g*

Final *ट t*, *ठ th*, *ड dh*, *छ chh*, *ष् ṣ*, *श sh*, *क्ष ksh*, and *ह h* to *ड d*.

Final *त् t*, *थ th*, and *ध dh* to *द् d*

Final *प् p*, *फ ph*, and *भ bh* to *ब् b*

Final *म् m* to *न् n*, as in I

Final *ण n*, *र r*, and *ल l* are left unchanged, and for *न् n* and *स् s*, *cf.* § 221, III., IV, and § 215.

Except. to I. and II. *ह h* terminating a syllable which begins with *द d*, and the noun उष्मिह *ushmih*, 'a kind of metre,' is changed in the singular nominative and vocative masc., fem., and neuter, in the sing. accusative neuter, and in the locative plural to *क् k*, before *भ bh* to *ग् g*

Observe to I and II :—

1 If the last syllable of the crude form ends in घ *gh*, ढ *dh*, ध *dh*, भ *bh*, or ङ *h* and begins with ग *g*, ङ *g*, द *d*, or ब *b* the latter are changed to घ *gh*, ढ *dh*, ध *dh*, and भ *bh*, e.g. कामदुह *kama-duh* nom. and voc. कामधुह *kama-dhuh* cf p 221

2 इ *i* and उ *u*, when preceding a final radical र *r* or स *s*, are lengthened, e.g. गिर *gir*, fem., 'speech' nom. and voc. sing गीर *gīr* (गी *gīh*) in tr., dat., abl. dual गीर्भ्याम् *gīr-bhvyam*, instr., plur., गीर्भिस् *gīr-bhis* dat. and abl. plur. गीर्भ्यम् *gīr bhvyas*, loc. plur. गीर्षु *gir-shu* (cf § 17), पुर *pur*, fem., 'town,' पूर *pūr* (पू *pūh*), पूर्भ्याम् *pūr-bhvyam*.

III Crude forms ending in compound consonants except च *ch*, for which see I and II., undergo the following changes :—

1 If the compound consonant consists of two letters, the first element of which is र *r* and the second a guttural, palatal, lingual, dental or labial, except a nasal, the rules given in I and II must be applied also here e.g. ऊर्क् *urk*, fem., 'strength,' nom. voc. sing ऊर्क *ūrkh*, instr. dat. abl. sing ऊर्ग्भ्याम् *ūrg bhvyam*, loc. plur. ऊर्षु *ūrkh-shu* (cf § 17)

2. If the compound consists of two other letters, or of three letters, the first of which is र *r*, the last element is rejected. If it consists of three letters, the first of which is any other consonant than र *r*, the two last must be dropped. The remaining final or finals are modified according to the rules given in I II., and III., 1, e.g. सुराङ् *suralg*, nom. voc. sing masc., fem., and neuter, and acc. sing neuter सुरा *sural*, instr. dat. abl. dual सुराभ्याम् *sural bhvyam*, loc. plur. सुराङ्शु *sural-shu* (§ 17); चिकीर्ष *chikīrsh* (for original चिकीर्ष *chikīrs* from the desiderative चिकीर्ष *chikīrsha* for original चिकीर्ष *chikīr-sa*, § 53), nom. voc. sing m.f.n. and acc. sing n चिकीर् *chikīr* (चिकी *chikīh*), instr. dat. abl. dual चिकीर्भ्याम् *chikīr-bhvyam*, loc. plur. चिकीर्षु *chikīr-shu*; सिद्यन्त्सु *sīdyantsu* nom. voc. sing m.f.n. and acc. sing n सिद्यन्

sisyan, instr. dat. abl dual *सिष्यभ्याम् sisyan-bhyám*, loc plur *सिष्यसु sisyan-su*, *सुव्रच्छ suvraçch*, nom. voc. sing m f n and acc sing. n. *सुव्रट् suvat*, instr. dat. abl dual *सुव्रद्भ्याम् suvrad-bhyám*, loc. plur *सुव्रद्सु suvrat-su*.

If the remaining consonant is Anusvára, it is changed to न्, e g *सुहिम् suhmís*, nom voc sing m f n and acc sing. n *सुहिन् suhin*, instr. dat. abl. dual *सुहिभ्याम् suhin-bhyám*, loc plur *सुहिन्सु suhin-su*

IV When the termination of the locative plural सु is preceded by ण्, ट् is optionally inserted, when preceded by ट् or न्, त्, e g. from *सुगण्*, *सुगण्सु* or *सुगण्सु*, from *अलिह्*, *अलिह्सु* or *अलिह्सु*, from *सुहिम्*, *सुहिन्सु* or *सुहिन्सु*

§ 214 EXAMPLES FOR THE RULES IN THE PRECEDING PARAGRAPH

सर्वशक् sarvaçak, nom voc sing m f n. and acc. sing n *सर्वशक् sarvaçak*, instr dat. abl dual *सर्वशग्भ्याम् sarvaçag-bhyám*, instr pl *०गिभ्सु ०g-bhis*, dat abl pl *०ग्भ्य्सु ०g-bhyas*, loc plur *सर्वशक्तु sarvaçak-shu* The other cases follow the analogy of the paradigm in § 212, sing instr *सर्वशका sarvaçak-á*, etc, nom acc voc plur neuter *सर्वशङ्कि sarvaçank-i* (§ 212, Obs 1)

सुलिख् suhkh, nom voc sing m f n. and acc sing. n *सुलिक् suhk*, instr dat abl dual *सुलिग्भ्याम् suhg-bhyám*, loc plur *सुलिक्तु suhk-shu*, instr sing *सुलिखा suhkh-á*, etc., nom voc acc plur neuter *सुलिङ्गि suhkh-i*.

गजमृग् gayamrig, *गजमृक् gayamrik*, *गजमृग्भ्याम् gayamrig-bhyám*, *गजमृक्तु gayamrik-shu*, *गजमृगा gayamrig-á*, *गजमृङ्गि gayamring-i*

वाच् vâch, fem 'speech,' *वाक् vâk*, *वाग्भ्याम् vâg-bhyám*, *वाक्तु vâk-shu*, *वाचा vâch-á* *सुवाच् suvâch*, adj 'well speaking,' nom voc acc plur neuter *सुवाङ्गि suvâñch-i*.

ऋत्विग् ritvy, masc. 'a priest,' *ऋत्विक् ritvik*, *ऋत्विग्भ्याम् ritvig-bhyám*, *ऋत्विक्तु ritvik-shu*, *ऋत्विजा ritvy-á*

प्राक्ष् *prachh*, masc. 'an inquirer,' प्राक्ष् *prāṣ*, प्राक्ष्भ्याम् *prāṣbhyam*, प्राक्ष् *prāṣu* or प्राक्ष्भ्य, प्राक्ष् *prachh-a*

विद् *riḍ*, masc. 'a man of the third caste,' विद् *riḍ*, विद्भ्याम् *riḍbhyam*, विद् *riḍ-su* or विद्भ्य, विद् *riḍ-a*

अभ्रान्तिह् *abhrañtīh*, अभ्रान्तिह् *abhrañtīh* अभ्रान्तिह्भ्याम् *abhrañtīh-bhyam*, अभ्रान्तिह् *abhrañtīh-su* or अभ्रान्तिह्भ्य *abhrañtīh-bhyam*, अभ्रान्तिह् *abhrañtīh-a*

कामदुह् *kaṁaduh* (§ 213, Obs 1) nom. voc. sing m.f.n. and acc. sing. n. कामदुह् *kaṁaduh*, instr. dat. abl. dual कामदुह्भ्याम् *kaṁaduh-bhyam*, loc. plur कामदुह्भ्य *kaṁaduh-bhyam*, instr. sing कामदुह् *kaṁaduh-a*

वेदभुक् *vedabudh* nom. voc. sing m.f.n. and acc. sing. n. वेदभुक् *vedabudh*, instr. dat. abl. dual वेदभुक्भ्याम् *vedabudh-bhyam*, loc. plur वेदभुक्भ्य *vedabudh-bhyam*, instr. sing वेदभुक् *vedabudh-a*

सुलभ् *sulabh*, सुलभ् *sulap*, सुलभ्भ्याम् *sulabh-bhyam*, सुलभ्भ्य *sulap-bhyam*, सुलभ् *sulabh-a*

मयाम् *praṣam*, nom. voc. sing m.f.n. and acc. sing. n. मयाम् *praṣam*, instr. dat. abl. dual मयाम्भ्याम् *praṣam-bhyam*, loc. plur मयाम्भ्य *praṣam-bhyam* or मयाम्भ्य, instr. sing मयाम् *praṣam-a*

Cf the examples in II Obs. 2, III and IV

Exceptions —

1 Nouns derived without affix from the verbs धाव् *bhraj* 'to shine, मृज् *mṛj*, 'to clean,' यज् *yaj*, 'to sacrifice' (except अस्मिन् *ṛitv* compounded from अस्मिन् *ṛitv* for यज्) राव् *raj*, 'to shine, सुज् *sṛj* 'to abandon धृज् *bhraj* 'to fry' and the noun परित्राव् *parivraj*, 'a mendicant devotee,' change their final in the nominative and vocative singular m.f.n., accusative sing neuter and the locative plural to इत् and before the terminations beginning with अ् *bh* to इत्, e.g. अमार्त् *amarj*, sing nom. voc. m.f.n. and acc. n. अमार्त् *amārt* instr. dat. abl. dual अमार्त्भ्याम् *amarj-bhyam*, loc. plur अमार्त्भ्य *amārt-bhyam*, instr. sing अमार्त् *amārt-a*, but from अस्मिन् regularly nom. voc. sing अस्मिन् etc. (cf supra)

2. Those derived without affix from दिम् *dīḥ* 'to show, दृम् *drīḥ*, 'to see, मृम् *mṛīḥ* and स्पर्म् *spṛīḥ*, 'to touch, and धृम् *dhṛīḥ*,

‘to dare,’ change their final to क् *k*, and before भ् *bh* to ग् *g*. The same changes are optional in the derivatives from नाच् *naç*, ‘to perish,’ e.g. दिच् *diç*, fem. ‘region,’ nom voc sing दिक् *dik*, instr dat abl dual दिग्भ्याम् *dig-bhyām*, loc plur दिक्षु *dik-shu*, instr sing दिक्षि *diç-ā*, दधृष् *dadhrish*, ‘impudent,’ दधृक् *dadhrīk*, दधृग्भ्याम् *dadhrig-bhyām*, दधृक्षु *dadhrīk-shu*, दधृषि *dadhrish-ā*, but नाच् *naç*, nom voc. sing. m f n and acc n. नक् *nak* or नद् *nat*, etc.

3 Nouns derived from desideratives, terminating in ष *sha*, by rejecting their final अ *a*, e.g. पिपठिष् *pipathish* from पिपठिष *pipathisha*, desiderative of पठ् *paṭh*, ‘to recite,’ and the noun सजुष् *sajush*, ‘companion,’ follow the rules for the change of a final स् *s* (§ 219), i.e. they change their final in the nom voc sing m f n, and acc. n to स् *s* (Visarga :), in the loc plur they may leave it unchanged or change it also to Visarga, in the instr dat abl dual and plur they change it to र् *r*, in all these cases the penultimate इ *i* and उ *u* is lengthened according to § 213, II Obs 2, e.g. nom voc sing m f n and acc n पिपठीस् *pipathīs* (पिपठीः *ṭhīh*), सजूस् *sajūs* (सजूः *ṣjūh*), instr. dat. abl dual पिपठीर्भ्याम् *pipathīr-bhyām*, सजूर्भ्याम् *sajūr-bhyām*, loc. plur पिपठीषु *pipathīsh-shu* or पिपठीःषु *ṭhīh-shu*, सजूषु *sajūsh-shu* or सजूःषु *sajūh-shu*

4 Those derived without affix from the verbs दुह् *dih*, ‘to injure,’ मुह् *muh*, ‘to be perplexed,’ स्निह् *snih*, ‘to love,’ स्नुह् *snuh*, ‘to vomit,’ may optionally change their final to ट् *t* or क् *k*, and before भ् *bh* to ड् *d* or ग् *g*, e.g. nom voc sing m f n and acc sing न् *n* ऽधृक् *-dhīuk* or ऽधृट् *-dhīut*, ऽधृग्भ्याम् *-dhrug-bhyām* or ऽधृङ्भ्याम् *-dhīuḍ-bhyām*, ऽधृक्षु *-dhīuk-shu* or ऽधृक्षु *-dhrut-su*, instr sing ऽदुहो *-dih-ā*

5 Those from the verb नह् *nah*, ‘to tie,’ change the ह् *h* to त् *t*, and before भ् *bh* to द् *d*, e.g. उपानह् *upānah*, fem. ‘a shoe,’ nom voc sing उपानत् *onāt*, instr dat abl dual उपानद्भ्याम् *onad-bhyām*, loc plur उपानत्सु *onāt-su*, instr. sing उपानहो *upānah-ā*

CRUDE FORMS ENDING IN *सु*

§ 215 The termination of the locative plural, *सु सु*, is changed to *पु शु*, when subjoined to *इस् is*, *उस् us* or *ओस् os*, and the final *सु s* is changed either to *प श* or to *वि*arga (), e.g. *ज्योतिस् jyotis*, neut. 'light,' *ज्योति-पु jyotish शु* or *ज्योति-पु ०tish-शु*, *चक्षुस् chakshus* neut. 'the eye,' *चक्षु-पु chakshush-शु* or *चक्षु पु ०shush-शु*, *दोस् dos*, in n. 'the arm' *दो-पु dosh शु* or *दो पु doh-शु*

The nouns ending in *अस् as* or *आस् as* either change their final to *वि*arga (), or leave it unchanged e.g. *मनस् manas*, neut. 'the mind,' *मन-सु manah सु* or *मन-पु manas सु*

§ 216 Crude forms ending in affixal *अस् as* lengthen the penultimate *अ a* in the nominative singular of the masculine and feminine genders, e.g. *सुमनस् sumanas* (= *सु ०मनस् सु manas*, where the latter word is derived from *मन् man*, 'to think,' by the affix *अस् as* adj., 'well disposed, nom sing m f सुमनास् *sumanas* (सुमना ०nah § 13) but *पिण्डग्रस् pinda gras* (पिण्ड ०ग्रस्, where the *अस् as* is radical), adj., eating a mouthful, nom sing m f पिण्डग्रस् *pindagras* (पिण्ड ०grah)

§ 217 Before the terminations of the instrumental, dative and ablative dual and plural beginning with *भृ bh*, final *अस् as* becomes *ओ o*, final *आस् as* drops the *सु s* and in final *इस् is*, *उस् us*, and *ओस् os*, the *सु s* is changed to *टु r*, e.g. *मनस् manas* instr. dat. abl. dual *मनोर्भ्याम् mano-bhyam*; *चक्षुस् chakshus* adj (cf § 23 with Exc. 1, 2) 'resplendent,' *चक्षोर्भ्याम् chakra-bhyam*; *ज्योतिस् jyotis* *ज्योतिर्भ्याम् jyotir bhyam* *चक्षुस् chakshus*, *चक्षुर्भ्याम् chakshur-bhyam*; *दोस् dos*, *दोर्भ्याम् dor bhyam*

§ 218. Those nouns, the final *सु s* of which belongs to an affix, lengthen the vowels preceding the Anusvāra —, which must be inserted in the nominative, vocative, and accusative plural of the neuter, according to § 212, Obs. 1, and those which end in affixal *इस् is*, *उस् us*, or *ओस् os*, change the *सु s* when followed by vowels, to *प श*, e.g. *मनस् manas*, neut., nom. voc. acc. plur *मन(वि ma-*

nâms-i; જ્યોતિસ્ *jyotis*, જ્યોતીષિ *jyotīṁsh-i*, instr sing. જ્યોતિષા *jyotish-ā*, ચક્ષુસ્ *chakshus*, ચક્ષૂષિ *chakshūṁsh-i*, ચક્ષુષા *chakshush-ā*
But from સુતુસ્ *sutus*, adj., ‘well sounding,’ where the final *us* is radical, સુતુંસિ *sutuṁs-i*, સુતુસા *sutus-ā*, without lengthening the vowel or changing the *સ* *s*.

Observation આશિસ્ *ācis*, fem., ‘blessing,’ also changes its final *સ* *s*, though it be radical (from the verb આસ *āś*), before vowels to ષ *sh*, e.g. instr. sing આશિષા *āciṣh-ā*.

§ 219. Crude forms ending in radical *इ* *is* or *उ* *us* lengthen the penultimate *इ* *i* and *उ* *u* in the singular nominative and vocative m f n and accusative n, the instrumental, dative, and ablative dual and plural, and the locative plural, e.g. from સુતુસ્ *sutus* (§ 218), sing nom voc. m f n. and acc n. સુતૂસ્ *sutūs* (સુતૂઃ *ōtūh*), instr dat abl dual સુતૂર્મ્યામ્ *sutūr-bhyām*, loc. plur. સુતૂંષુ *sutūsh-shu* or સુતૂઃષુ *sutūh-shu*.

PARADIGMS મનંસ *mānas*, neut. ‘mind,’ સુમનંસ *sumānas*, adj ‘well disposed,’ જ્યોતિસ્ *jyotis*, neut. ‘light,’ ચક્ષુસ્ *chākshus*, neut ‘the eye,’ all with affixal *સ* *s*, and પિન્દગ્રસ્ *pindagras*, adj, સુતુસ્ *sutus*, adj, with radical *સ* *s*

	SINGULAR	DUAL	PLURAL
N V A	મનંસ <i>mānas</i>	મનંસી <i>manas-i</i>	મનંસિ <i>mānāṁs-i</i>
Instr	મનંસા <i>mānas-ā</i>	{ Instr Dat. Abl મનોમ્યામ્ <i>mdno-bhyām</i>	મનોમિસ <i>mdno bhīs</i>
Dat	મનંસે <i>mānas-e</i>		{ Dat Abl મનોમ્યસ <i>mdno-bhyas</i>
Abl	મનંસસ <i>mānas-as</i>		
Gen.	મનંસાસ <i>mānas-ās</i>	{ Gen Loc મનંસોસ <i>mānas-ōs</i>	Gen મનંસામ્ <i>mānas-ām</i>
Loc	મનંસિ <i>mānas-i</i>		Loc મનંસુ or મનંસુઃ <i>mānas-su mānāh-su</i>

In the same way are declined પયંસ *pāyas*, n ‘milk,’ યજંસ *yācas*, n ‘glory’

SINGULAR.				DUAL.			
	m.f.n.	m.f.	n.		m.f.n.	m.f.	n.
N	—	मुमनस	मुमनस	५	—	—	—
V	मुमनस	—	—	४	—	—	—
Acc.	—	मुमनसम्	मुमनस	३	—	—	—
I	मुमनसा	—	—				
D	मुमनसे	—	—				
Abl.	मुमनसम्	—	—				
G	मुमनसाम्	—	—				
L	मुमनसि	—	—				

FLURAL.

	m.f.n.	m.f.	n.
N	—	—	—
V	—	—	—
Acc.	—	—	—
I	मुमनोभिम्	—	—
D	मुमनोभ्यम्	—	—
Abl.	मुमनोभ्यम्	—	—
G	मुमनसाम्	—	—
L	मुमनस्यु (or मुमनसु)	—	—

SINGULAR.

DUAL.

FLURAL.

N V.A.	ज्योतिस्	ज्योतिषो	ज्योतीष
I	ज्योतिषा	—	ज्योतिर्भिस्
D	ज्योतिषे	—	ज्योतिर्भ्यस्
Abl.	ज्योतिषम्	—	ज्योतिषाम्
G	ज्योतिषाम्	—	ज्योतिष्यु (or ज्योतिषु)
L	ज्योतिषि	—	ज्योतिष्यु (or ज्योतिषु)

इतिस् havis, n 'oblation.'

	SINGULAR	DUAL	PLURAL
N V A.	चक्षुस् <i>chakshus</i>	चक्षुषी <i>chakshush-i</i>	चक्षुषि <i>chakshuṣh-i</i>
I	चक्षुषा <i>chakshush-ā</i>	चक्षुर्म्यम् <i>chakshur-bhyām</i>	I चक्षुर्मिस् <i>chakshur-bhis</i>
D.	चक्षुषे <i>chakshush-e</i>		चक्षुर्म्यस् <i>chakshur-bhyas</i>
Abl }	चक्षुषस् <i>chakshush-as</i>	चक्षुषोस् <i>chakshush-os</i>	
G }		G चक्षुषाम् <i>chakshush-ām</i>	
L	चक्षुषि <i>chakshush-i</i>	L चक्षुषु (°क्षुःषु) <i>chakshush-shu (°kshuh-shu)</i>	

आयुस् *āyus*, n 'life'

	SINGULAR	DUAL
	m f n m f n	m f n m f n
N V	पिण्डयस्	
Acc	पिण्डयसम् पिण्डयस्	पिण्डयसौ पिण्डयसी
I	पिण्डयसा	पिण्डयोर्म्यम्
D	पिण्डयसे	
Abl }	पिण्डयसस्	पिण्डयसोस्
G }		
L	पिण्डयसि	

PLURAL.

	SINGULAR	DUAL
	m f n m f n	m f n m f n
N V	सुतूस्	
Acc	सुतुसम् सुतूस्	सुतुसौ सुतुसी
I	सुतुसा	सुतूर्म्यम्
D	सुतुसे	
Abl }	सुतुसस्	सुतुसोस्
G }		
L	सुतुसि	

PLURAL			
	<u>m.f.m.</u>	<u>m.f.</u>	<u>n.</u>
N } Acc }	—	पुत्रभ्यः	पुत्रुभिः
I	पुत्रुभिः	—	—
D } ABL }	पुत्रुर्भ्यः	—	—
G	पुत्रभ्यः	—	—
L	पुत्रेभ्यः (पुत्रेभ्यः)	—	—

CRUDE FORMS WITH STRONG AND WEAK RAS INCLUDING THE
CRUDE FORMS ENDING IN ष

§ 251 There are some nouns which have a strong and a weak form. The termination of the nominative vocative and accusative of the singular and dual of the nominative and vocative of the plural in the masculine and feminine and of the nominative vocative and accusative plural of the neuter are subjoined to the former, those of the other cases to the latter. Some have even three, a strong, a weak, and a weakest form. Then the application of the strong form remain unchanged the weak form is used in the singular nominative vocative and accusative of the neuter, the plural locative and before the terminations beginning with भ्यः ल्यः the weakest in the remaining cases.

§ 252 Nouns with strong and weak or strong weak, and weakest forms are :—

I Those ending in अच *anch* e.g. प्राच *pranch* (i.e. *pra-anch*) adj. 'being before,' प्राच्य *pratyanch* (*prati-anch*), 'being behind.' The full form is used in the strong cases only; in the rest the nasal is rejected, and those which have य *y* or र *r* before it make a weakest form by changing य *ya* to इ *i* and र *ra* to ऊ *u*. Thus प्राच *pranch* forms all cases, except the strong ones, from प्राच्य *prach* but प्राच्य *pratyanch* and विश्वच *vishvanch* (*vishu-anch*) 'going everywhere' have as weak forms प्राच्य *pratyanch*,

विष्वच् *vishvach*, and as weakest forms प्रतीच् *pratích*, विषूच् *vishúch*

In the singular nominative and vocative of the masculine gender इ is substituted for the two finals.

PARADIGMS प्राञ्च् *práñch*, प्रत्यञ्च् *pratyañch* (cf § 213, I, II.)

Observe The feminine, according to § 209, is formed by adding ई, and follows the paradigm देवी *devī* in § 230

SINGULAR				DUAL			
	m n	m	n		m n	m	n
N V		प्राङ् <i>prān</i>	} प्राक् <i>prāk</i>	} N V Acc		प्राञ्चौ <i>prāñch-au</i>	प्राची <i>prāch-i</i>
Acc		प्राञ्चम् <i>prāñch-am</i>					
I	प्राचा <i>prāch-ā</i>		} I D Abl	}			
D	प्राचे <i>prāch-e</i>				प्रागभ्याम् <i>prāg-bhryām</i>		
Abl	} प्राचस् <i>prāch-as</i>						
G			} G L	}	प्राचोस् <i>prāch-os</i>		
Loc	प्राचि <i>prāch-i</i>						
PLURAL							
		m n		m		n	
N V				प्राचस् <i>prāñch-as</i>	} प्राञ्चि <i>prāñch-i</i>		
Acc				प्राचस् <i>prāch-as</i>			
I		प्राग्भिस् <i>prāg-bhis</i>					
D	}	प्रागभ्यस् <i>prāg-bhryas</i>					
Abl							
G		प्राचाम् <i>prāch-ām</i>					
L.		प्राचु <i>prāk-shu</i>					

अवाञ्च् *avāñch*, adj, 'downward,' weak form अवाच् *avāch*

SINGULAR.				DUAL.					
	m. n.	m.	n.		m. n.	m.	n.		
V	—	મત્યદ્ <i>pratyad</i>	} મત્યદ્ <i>pratyad</i>	} V <i>dv</i>	—	મત્યદી <i>pratyadī</i>	મતીષી <i>pratikī</i>		
Acc.	—	મત્યસમ્ <i>pratyasam</i>			—	—	—		
I	મતીષા <i>pratikā</i>	—	—	} I n. <i>dv</i>	—	—	—		
D	મતીષે <i>pratikhe</i>	—	—		મત્યસમ્ <i>pratyasam</i>	—	—		
Abl.	મતીષસ <i>pratikhas</i>	—	—		—	—	—		
G	—	—	—	} G <i>la</i>	મતીષોસ <i>pratikhas</i>	—	—		
L.	મતીષિ <i>pratikhi</i>	—	—		—	—	—		
PLURAL.									
	m n.	m.	n.						
N V	—	મત્યસમ્ <i>pratyasam</i>	મતીષસ <i>pratikhas</i>	}	મત્યસિ <i>pratyasī</i>	}			
Acc.	—	—	—		—				
I	મત્યસિમ્ <i>pratyasīm</i>	—	—						
D	}	મત્યસમ્ <i>pratyasam</i>	—						
Abl.		મતીષસ <i>pratikhas</i>	—						
G	મતીષામ્ <i>pratikham</i>	—	—						
L.	મત્યસ <i>pratyas</i>	—	—						

સમ્યક્ *samyakch*, adj., 'right' weak form સમ્યચ *samyach* weakest form સમીચ *samīch*

Exc. ઉદચ્ચ *ud-anch*, 'being upwards,' weak form ઉદચ્ચ *udach* weakest form ઉદીચ્ચ *udīch* તિર્યચ્ચ *tiryanch* 'moving tortuously' weak form તિર્યચ્ચ *tiryach*, weakest form તિરચ્ચ *tirach* e.g. singular instrumental ઉદીચા *udīch-a*, તિરચા *tirach-a*

II To this class belong also the crude forms ending in જ્ *ni* which drop the જ્ *ni* in all the weak cases

Exc. 1 The nasal is not rejected in the dual nominative, vocative, and accusative neuter of the participles of the first conjugation, except the sixth conjugational class. In this class,

in the verbs ending in आ *ā* of the second conjugational class, and in the future participles, the nasal is optionally rejected, *e.g.* बोधन्त *bódhant*, participle of the present of बुध् *budh*, I 1, nominative, vocative, and accusative dual neuter बोधन्ती *bódhant-ī*; तुदन्त *tudant*, present participle of तुद् *tud*, I 6, तुदन्ती *tudant-ī* or तुदती *tudat-ī*, यान् *yānt*, the same of या *yā*, II. 2, यान्ती *yānt-ī* or याती *yāt-ī*, नेष्यन्त *neshyant*, future participle of नी *nī*, नेष्यन्ती *neshyant-ī* or नेष्यती *neshyat-ī* (*cf* § 210)

Exc 2 The adjective महन्त *mahánt*, 'great,' lengthens the अ *a* before the nasal in all strong cases, except the singular vocative of the masculine, *e.g.* acc. singular masc महान्तम् *mahánt-am*. The same change takes place in the singular nominative of the masc of the nouns ending in मन्त *mant*, वन्त *vant*, and यन्त *yant*.

Observ 1 In the singular nominative and vocative of the masculine the final त् *t* is dropped.

Observ 2 The feminine, according to § 210, is formed by adding ई *ī* and follows the paradigm देवी *devī* in § 230.

PARADIGM (*cf* § 213, II)

युनन्त *yunánt*, present participle of यु (§ 168).

	SINGULAR			DUAL		
	m n	m	n	m n	m	n
N.V.		युनन्	युनत् } N V Acc		युनन्ती	युनती
Acc		युनन्तम् <i>yundnt-am</i>			युनन्तौ <i>yunant-au</i> ²	युनतौ <i>yunat-ī</i> ²
I	युनता <i>yunat-ā</i>	युनन्तस्य <i>yunant-s</i>	युनन्तस्य <i>yunant-s</i>	युनन्तस्य <i>yunant-s</i>	युनन्तस्य <i>yunant-s</i>	युनन्तस्य <i>yunant-s</i>
D	युनते <i>yunat-é</i>					
Abl. }	युनतस्य <i>yunat-s</i>					
G }	युनन्तस्य <i>yunant-s</i>					
L	युनन्ति <i>yunat-i</i>					

¹ Nom *yundn*, Nom and Acc *yundt*, Voc *yunan*, *yunat*
Nom and Acc *yunántau*, *yunatī*, Voc *yunantau*, *yunatī*

PLURAL.

N V	—	યુગ્મન્ત્સ <i>yugmant-as</i>	} યુગ્મન્તિ <i>yugmant-i</i>
Acc.	—	યુગ્મન્ત્સ <i>yugmant-as</i>	
I	યુગ્મન્તિ <i>yugmant-i</i>	—	—
D } Abl }	યુગ્મન્તિ <i>yugmant-ibya</i>	—	—
G	યુગ્મન્તિ <i>yugmant-in</i>	—	—
L	યુગ્મન્તિ <i>yugmant-in</i>	—	—

Similarly **બોધન્ત** *bodhant*, e.g. singular nominative and vocative of the masculine **બોધન્** *bodhan* of the neuter **બોધન્ત** *bódhant* but in the dual nominative vocative, and accusative of the neuter **બોધન્તી** *bóddant i* **તુદન્ત** *tuddant*, nominative and vocative singular of the masculine **તુદન્** *tudan* of the neuter **તુદન્ત** *tudat*, but in the nominative, vocative and accusative dual of the neuter **તુદન્તી** *tudant i* or **તુદન્તી** *tudat i*

મહન્ત *mahant* nominative singular of the masculine **મહાન્** *mahān* vocative **મહન્** *māhan*, accusative **મહાન્તમ્** *mahānt-am*; but in the nominative, vocative, and accusative singular of the neuter **મહન્ત** *mahat*, singular instrumental of the masculine and neuter **મહન્તા** *mahat-i*, etc., in the nominative, vocative, and accusative dual of the masculine **મહાન્તી** *mahant-am* and in the nominative and vocative plural of the masculine **મહાન્તસ** *mahant-as* in the nominative, vocative, and accusative plural of the neuter **મહાન્તિ** *mahant i*

અગ્નિમન્ત *agnimant*, adj., ‘one who maintains a sacrificial fire,’ in the singular nominative of the masculine **અગ્નિમાન્** *agniman*,

but in the vocative अग्निमन् *agniman*, in the nominative, accusative, and vocative of the neuter अग्निमत् *agnimat*, in the instrumental अग्निमता *agnimat-ā*, etc., regularly, पयस्वन्त् *payasvant*, adj., 'having milk,' पयस्वान् *payasvān*, पयस्वन् *payasvan*, पयस्वत् *payasvat*, पयस्वता *payasvatā*, कियन्त् *kriyant*, adj., 'how great,' कियान् *kriyān*, कियन् *kriyan*, कियत् *kriyat*, कियता *kriyatā*.

III Further belong to this class the crude forms ending in अन् *an*

These lengthen the अ *a* in the strong cases, except the vocative sing masc and fem, in the weak cases they reject the final न् *n*, in the weakest cases they reject अ *a*, whereupon न् *n*, when following a palatal, is changed to ञ् *ñ*, when following a lingual, to ण् *ṇ*, e.g. राजन् *rājan*, 'a king,' strong form राजान् *rājān*, weak form राज *rāja*, weakest form राज्ञ् *rājñ*, तक्षन् *takshan*, 'a carpenter,' strong form तक्षान् *takshān*, weak form तक्ष *taksha*, weakest form तक्ष्ण् *takshṇ*

The final न् *n* is dropped in the nominative singular of the masculine and neuter, and in the accusative singular of the neuter, optionally also in the vocative singular of the neuter.

Exc. 1 Nouns ending in the affixes मन् *man* or वन् *van*, preceded by a consonant, have no weakest form, e.g. वर्मेन् *varman*, n 'armour,' singular instrum वर्मेणा *varman-ā* (§ 16), यज्वन् *yajvan*, m. 'sacrificer,' यज्वना *yajvan-ā*

Exc 2 The rejection of अ *a* is optional in the locative singular of all genders and in the nominative, vocative, accusative dual of the neuter, e.g. मूर्धेन् *mūrdhan*, masc 'the head,' locative मूर्ध्नि *mūrdhn-i* or मूर्धनि *mūrdhan-i*; नामन् *nāman*, neut. 'the name,' loc sing. नाम्नि *nāmn-i* or नामनि *nāman-i*, nom voc acc dual नाम्नी *nāmn-ī* or नामनी *nāman-ī*.

PARADIGMS: राज्ञ राज्ञ मन्त्रे, 'a king'; नाम् नाम्, neut., 'the name'

	SINGULAR.	DUAL.	PLURAL.
N	राज्ञ राज्ञ	$\left\{ \begin{array}{l} \text{२४} \\ \text{Acc.} \end{array} \right.$ राज्ञी राज्ञी	$\left\{ \begin{array}{l} \text{४} \\ \text{४} \end{array} \right.$ राज्ञम् राज्ञम्
V	राज्ञे राज्ञे		
Acc.	राज्ञम् राज्ञम्		Acc. राज्ञम् राज्ञम्
I	राज्ञी राज्ञी	$\left\{ \begin{array}{l} \text{१०} \\ \text{Acc.} \end{array} \right.$ राज्ञी राज्ञी	I राज्ञी राज्ञी
D	राज्ञी राज्ञी		$\left\{ \begin{array}{l} \text{१०} \\ \text{Acc.} \end{array} \right.$ राज्ञी राज्ञी
Abl	राज्ञी राज्ञी		
G	राज्ञी राज्ञी	$\left\{ \begin{array}{l} \text{१०} \\ \text{Acc.} \end{array} \right.$ राज्ञी राज्ञी	O राज्ञी राज्ञी
L	राज्ञी or राज्ञी राज्ञी or राज्ञी		L राज्ञी राज्ञी
	SINGULAR.	DUAL.	PLURAL.
N	नाम् नाम्	$\left\{ \begin{array}{l} \text{२४} \\ \text{Acc.} \end{array} \right.$ नाम् or नाम् नाम् or नाम्	$\left\{ \begin{array}{l} \text{२४} \\ \text{Acc.} \end{array} \right.$ नाम् नाम्
V	नाम् or नाम् नाम् or नाम्		
Acc.	नाम् नाम्		
I	नाम् नाम्	$\left\{ \begin{array}{l} \text{१०} \\ \text{Acc.} \end{array} \right.$ नाम् नाम्	I नाम् नाम्
D	नाम् नाम्		$\left\{ \begin{array}{l} \text{१०} \\ \text{Acc.} \end{array} \right.$ नाम् नाम्
Abl	नाम् नाम्		
G	नाम् नाम्	$\left\{ \begin{array}{l} \text{१०} \\ \text{Acc.} \end{array} \right.$ नाम् नाम्	O नाम् नाम्
L	नाम् or नाम् नाम् or नाम्		L नाम् नाम्

IV Fourthly belong to this class the crude forms ending in *म्*. These have a strong form in the singular nominative of the masculine and in the nominative, vocative, and accusative plural of the neuter only, in which the *म्* is lengthened. In the

singular nominative of the masculine and of the neuter, also in the accusative singular of the neuter, and before the terminations beginning with a consonant, the न् *n* is rejected, optionally also in the vocative singular of the neuter.

Obs. The feminine is formed by adding ई *ī* (§ 210) and follows the paradigm देवी *devī* in § 230.

PARADIGM		धनिन् <i>dhanin</i> , adj, 'wealthy.'			
SINGULAR				DUAT.	
	m n	m	n	m n	m n
N	धनी	धनि			
	<i>dhanī</i>	<i>dhanī</i>			
V	धनिन्	धनिन् or धनि			धनिनौ धनिनी
	<i>dhanin</i>	<i>dhanin</i> <i>dhanī</i>			<i>dhanin-au</i> ¹ <i>dhanin-ī</i>
Acc	धनिनम् धनि				
	<i>dhanin-am</i> <i>dhanī</i>				
I	धनिना				
	<i>dhanin-a</i>				
D	धनिने				धनिभ्याम्
	<i>dhanin-e</i>				<i>dhanī-bhyām</i>
Abl	धनिनस				
G	धनिनस				धनिनोस
	<i>dhanin-as</i>				<i>dhanin-os</i>
L	धनिनि				
	<i>dhanin-i</i>				

PLURAT.

	m n	m.	n
N V Acc	धनिनस	धनिनी	
	<i>dhanin-as</i> ²	<i>dhanin-i</i> ²	
Instr	धनिमिस		
	<i>dhanī-bhis</i>		
D.Abl	धनिभ्यास		
	<i>dhanī-bhyas</i>		
Gen	धनिनास		
	<i>dhanin-am</i>		
Loc	धनिषु		
	<i>dhanī-shu</i>		

In the same way is declined यशस्विन् *yaśasvin*, adj 'glorious'

¹ Nom. and Acc *dhanīnau*, *dhaninī*, Voc *dhanīnau*, *dhaninī*

² Nom and Acc *dhanīnas*, *dhanīm*, Voc *dhanīnas*, *dhaninī*

V Fifthly belong to this class the participles of the reduplicated perfect. The affix is वृत् *raṁs* in the vocative singular of the masculine, वृत् *raṁs* in the other strong cases. But in the nominative and vocative singular of the masculine the final स् *s* is rejected and Anusvara (—) changed to न *n*

In the weak cases the affix is वृत् *raṁ*, and in the weakest वृत् *raṁ*

In the feminine ई *i* is added according to § 210, and its declension follows the paradigm देवी *devī* in § 200

PARADIGM Participle of the reduplicated perfect of वृत् *raṁ* to 'cry' (§ 169)

	SINGULAR			DUAL		
	m. s.	m.	f.	m. s.	m.	f.
N	—	वृत् <i>raṁ</i>	—	—	—	—
V	—	वृत् <i>raṁ</i>	वृत् <i>raṁ</i>	—	वृत् <i>raṁ</i>	वृत् <i>raṁ</i>
Acc.	—	वृत् <i>raṁ</i>	वृत् <i>raṁ</i>	—	वृत् <i>raṁ</i>	वृत् <i>raṁ</i>
I	वृत् <i>raṁ</i>	—	—	—	—	—
D	वृत् <i>raṁ</i>	—	—	—	—	—
Abl.	वृत् <i>raṁ</i>	—	—	—	—	—
G	वृत् <i>raṁ</i>	—	—	—	—	—
L.	वृत् <i>raṁ</i>	—	—	—	—	—

¹ Nom. and Acc. *raṁraṁ*; Voc. *raṁraṁ*.

² Nom. and Acc. *raṁraṁraṁ*, *raṁraṁraṁ*; Voc. *raṁraṁraṁraṁ*, *raṁraṁraṁ*

PLURAL			
	m n	m	n
N V		रु॒रुद॒वांस॑स्	} रु॒रुद॒वा॒सि॑
Acc		रु॒रुद॒वांस॑-अस् ¹	
		रु॒रुद॒ुष॑स्	} रु॒रुद॒वांस॑-इ ¹
		रु॒रुद॒ुश॑-अस्	
Instr	रु॒रुद॒द्भि॑स्		
	रु॒रुद॒द्भि॑स्		
D Abl	रु॒रुद॒द्भ्य॑स्		
	रु॒रुद॒द्भ्य॑स्		
Gen	रु॒रुद॒ुष॑म्		
	रु॒रुद॒ुश॑-म्		
Loc	रु॒रुद॒त्सु॑		
	रु॒रुद॒त्सु॑		

Look for examples to § 169

VI Finally belong to this class the second forms of the comparative (§ 243) Its affix is in the vocative singular of the masculine ई॒यस् *īyāms*, in the other strong cases ई॒यस् *īyāms*, in the weak cases ई॒यस् *īyas* The final स् *s* is rejected in the nominative and vocative singular of the masculine and the Anusvāra () changed to न् *n* The paradigm will be given in § 243

SECOND CLASS CRUDE FORMS ENDING IN VOWELS OR DIPHTHONGS

§ 222 The terminations of the cases differ from those given in § 212 in the following instances

1 The nominative singular of the masculine and feminine terminates in स् *s*, except in the feminines ending in अ॒ *ā* and those in ई॒ *ī* consisting of more than one syllable, e g ग॒त॒ *gata*, 'gone,' masc nom ग॒त॒स् *gata-s*, but ग॒ता॒ *gatā*, fem, न॒दी॒ *nadī*, fem, nom also ग॒ता॒ *gatā*, न॒दी॒ *nadī*

2 In the accusative singular the crude forms subjoin म् *m* only, except the monosyllabic feminines ending in ई॒ *ī* and ऊ॒ *ū*,

¹ Nom *rurudvānsas*, Nom and Acc *rurudvāmsi*, Voc *rurudvāmsas*, *rurudvāmsi*.

and those which end in diphthongs, e.g. गतं *gata*, acc. गतम् *gata-m*, but भी *bhī*, fem., भियम् *bhiy-am* (cf § 230 b)

3. The feminines ending in vowels affix in the dative singular ऐ *ai*, in the ablative and genitive singular आस् *ās* and in the singular locative आम् *ām*. The feminines in ई *i* and उ *u*, and the monosyllables in ऐ *i* and उ *u* may also take the affixes given in § 212, e.g. from गता *gata*, fem., गतायै *gata-y-ai*, गतायाम् *gata-y-ām* (cf § 223) from भी *bhī*, fem., भियै *bhiy-ai* or भिये *bhiy-e* भियाम् *bhiy-as* or भियस् *bhiy-as* भियाम् *bhiy-ām* or भिवि *bhiy* :

4. In the accusative plural the masculines ending in vowels take न् *n*, and the feminines, except the monosyllables in ऐ *i* and उ *u*, take स् *s*, before which a short vowel is lengthened, e.g. गतं *gata*, masc., plur. acc. गतान् *gata-n*; मति *matī*, 'mind,' fem., मतीम् *matī-s* पितृ *pitṛ*, masc. 'father,' पितॄन् *pitṛ-n* मातृ *mātṛ*, fem., 'mother,' मातॄम् *mātṛ-s*

§ 223 Some of the terminations beginning with vowels are combined with the finals of the crude forms by crasis. Before some, in order to avoid hiatus, य् *y* or न् *n* is inserted. Before the न् *n* which is inserted in the nominative, vocative, and accusative plural of the neuter and in the genitive plural of the three genders, a short vowel is lengthened, e.g. गतं *gata*, neut. nom. voc. acc. plur. गतानि *gata n-i* gen. plur. of all the three genders गतानाम् *gatā-n-ām*.

§ 224 Special rules will be given in the observations at the head of the paradigms.

CRUDE FORMS ENDING IN ऋ, MASCUINES AND NEUTERS

§ 225 1. The neuters affix म् *m* in the nominative and accusative singular e.g. गतं *gata*, neut., गतम् *gata-m*.

2. The termination of the instrumental singular in the mas-

culine and neuter is एन *ena*, before which the final अ *a* of the base is dropped, e.g. गत *gata*, गतेन *gatenā*

3 The termination of the singular dative is आद्य *āya*, गताय *gatā-y-a*

4 The ablative and genitive singular have different terminations, the ablative has अत् *at*, the अ *a* of which combines with the final अ *a* of the base to आ *ā*, the genitive has स्य *sya*, e.g. गतात् *gatāt*, गतस्य *gata-sya*

5 The termination of the locative singular इ *i* coalesces with the final अ *a* of the base to ए *e*, गते *gate*

6 Likewise the ई *ī* of the nominative, vocative, and accusative dual of the neuter, गते *gate*

7. Before the termination औ *au* of the nominative, vocative, and accusative dual of the masculine the final अ *a* of the base is dropped, गतौ *gatau*

8 Before the termination of the instrumental, dative, and ablative dual, भ्याम् *bhyām*, the final अ *a* of the base is lengthened, गताभ्याम् *gatā-bhyām*

9 Before the termination of the genitive and locative dual, ओस् *os*, य् *y* is inserted, गतयोस् *gata-y-os*

10 The initial अ *a* of the termination of the nominative and vocative plural of the masculine combines with the final अ *a* of the base to आ *ā*, गतास् *gatās*

11 The instrumental plural has, instead of the final अ *a* and the termination भिस् *bhis*, the termination ऐस् *aīs*, गतैस् *gatāīs*

12 Before the terminations of the dative and ablative plural, भ्यस् *bhyas*, and the locative, सु *su*, the final अ *a* of the base is changed to ए *e*, गतेभ्यस् *gate-bhyas*, गतेषु *gate-shu*

PARADIGM कान्त *kāntā*, m n 'dear' The feminine is, according to § 210, कान्ता *kāntā*, the declension of which will be given in the following paragraph

SINGULAR.				DUAL.			
	m.n.	m.	n.		m.n.	m.	n.
N	—	काणीम् kaṇi-m	काणीम् kaṇi-m	एव āva	—	काणी kaṇi	काये kāye
V	काणी kaṇi	—	—		—	काणी kaṇi	काये kāye
Voc	काणीम् kaṇi-m	—	—		—	—	—
I	काणीम् kaṇi-m	—	—	एव āva	—	—	—
D	काणीम् kaṇi-m	—	—		—	—	—
Abl	काणीम् kaṇi-m	—	—		—	—	—
II	काणीम् kaṇi-m	—	—	एव āva	—	—	—
Ia	काये kāye	—	—		—	—	—
	kaṇi	—	—		—	—	—

PLURAL.

	m.n.	m.	n.
N	—	काणीम् kaṇi-m	काणीम् kaṇi-m
Acc	—	काणीम् kaṇi-m	काणीम् kaṇi-m
In tr	काये kāye	—	—
D Abl	काये kāye	—	—
Gen	काये kāye	—	—
Loc.	काये kāye	—	—

Look for examples to § 173 IV ; decline also अय अया in
a horse, भय bhaya n. 'fear'

¹ Nom. and Acc. kaṇi-m kaṇi-m ; Voc. kaṇi kaṇi

² Nom. kaṇi-m ; Nom. and Acc. kaṇi-m ; Voc. kaṇi, kaṇi

³ Or kaṇi

CRUDE FORMS ENDING IN आ

I FEMININES

§ 226 1 In the vocative singular the final आ *ā* is changed to ए *e*, e.g. गता *gatā*, voc गते *gate*

2 The instrumental singular inserts य् *y*, before which the final आ *ā* is made short, गतया *gata-y-ā*

3 य् *y* is inserted also in the dative, ablative, genitive, and locative singular, e.g. गतायै *gatā-y-ai* (cf § 223)

4. The nominative, vocative, and accusative dual have ए *e* instead of the final आ *ā* and the termination, गते *gate*

5. The genitive and locative dual have the same form as in the masculine, गतयोस् *gata-y-os*

6 In the nominative plural the final आ *ā* combines with the initial अ *a* of the termination अस् *as* to आ *ā*, गतास् *gatās*

PARADIGM कान्ता (cf the paradigm of the preceding paragraph).

	SINGULAR	DUAL	PLURAL
N	कान्ता <i>kāntā</i>	$\left. \begin{array}{l} \text{N V} \\ \text{Acc} \end{array} \right\} \begin{array}{l} \text{कान्ते} \\ \text{kānte}^1 \end{array}$	$\left. \begin{array}{l} \text{N V} \\ \text{Acc} \end{array} \right\} \begin{array}{l} \text{कान्तास्} \\ \text{kāntās}^2 \end{array}$
V	कान्ते <i>kānte</i>		
Acc	कान्ताम् <i>kāntām</i>		
I	कान्तया <i>kāntā-y-ā</i>	$\left. \begin{array}{l} \text{I D} \\ \text{Abl} \end{array} \right\} \begin{array}{l} \text{कान्ताभ्याम्} \\ \text{kāntā-bhyam} \end{array}$	I कान्तामिस् <i>kāntā-bhīḥ</i>
D	कान्तायै <i>kāntā-y-ai</i>		D कान्ताभ्यस् <i>kāntā-bhīyas</i>
Abl	$\left. \begin{array}{l} \text{कान्ताभ्याम्} \\ \text{कान्ताभ्याम्} \end{array} \right\}$	$\left. \begin{array}{l} \text{G} \\ \text{L} \end{array} \right\} \begin{array}{l} \text{कान्तयोस्} \\ \text{kāntā-y-os} \end{array}$	G कान्ताभ्याम् <i>kāntā-bhīyam</i>
G			L कान्ताभ्याम् <i>kāntā-bhīyam</i>
L	कान्ताभ्याम् <i>kāntā-bhīyam</i>		L कान्ताभ्याम् <i>kāntā-bhīyam</i>

अश्वा *aśvā*, f 'a mare'

¹ Nom and Acc *kānté*, Voc *kānte*

² Nom. and Acc. *kāntās*, Voc. *kāntās*

2. SUBSTANTIVES OF THE MASCULINE GENDER AND ADJECTIVES OF THE MASCULINE AND FEMININE GENDERS

§ 227 These affix πs in the nominative and vocative singular e.g. $\pi\pi\pi$ *śakha* masc., a Gandharva, and $\pi\pi\pi\pi\pi$ *śakhaśa* adj. m.f., 'supra linga Gandharva, nom. voc. $\pi\pi\pi\pi$ *śakha-s* $\pi\pi\pi\pi$ *śakhaśa-s*

The remaining cases, except the accusative plural, are formed by the terminations given in § 212, which drop the initial π or $\pi\pi$; initial π combines with the final π of the base to π initial π to $\pi\pi$; initial $\pi\pi$ and $\pi\pi\pi$ to $\pi\pi\pi$ (cf. § 21). In the accusative plural of the masculine π is subjoined.

PARADIGM: $\pi\pi\pi\pi\pi$ adj.

	SINGULAR		PLURAL	
	N	V	N	V
N	$\pi\pi\pi\pi\pi$	$\pi\pi\pi\pi\pi$	—	—
Acc	$\pi\pi\pi\pi\pi$	$\pi\pi\pi\pi\pi$	$\pi\pi\pi\pi\pi$	$\pi\pi\pi\pi\pi$
I	$\pi\pi\pi\pi\pi$	$\pi\pi\pi\pi\pi$	—	—
D	$\pi\pi\pi\pi\pi$	$\pi\pi\pi\pi\pi$	—	—
Abl.	$\pi\pi\pi\pi\pi$	$\pi\pi\pi\pi\pi$	—	—
G	$\pi\pi\pi\pi\pi$	$\pi\pi\pi\pi\pi$	—	—
L	$\pi\pi\pi\pi\pi$	$\pi\pi\pi\pi\pi$	—	—

§ 228 The declension of adjectives derived from verbs without

affix, *e g* विश्वपा, 'all-ruling,' from पा, 'to protect,' differs from the preceding paradigm

1. In rejecting the final of the noun before all terminations beginning with vowels, except the accusative singular and the nominative and vocative plural, *e g* in the dative singular विश्वपे

2 In forming the plural accusative according to § 212.

PARADIGM · विश्वपा, masc fem

SINGULAR		DUAT.		PLURAL	
N V	विश्वपास्	}	N V Acc विश्वपी	N V	विश्वपास्
Acc	विश्वपाम्			Acc	विश्वपस्
I	विश्वपा	}	I D Abl विश्वपान्याम्	I	विश्वपामिस्
D	विश्वपे			}	D Abl विश्वपान्यस्
Abl }	विश्वपस्				
G }	}	G L विश्वपोस्	G	विश्वपाम्	
L			विश्वपि	L	विश्वपासु

Observ to §§ 227, 228 The neuter of the adjectives ending in आ, according to § 210 *b*, shortens the final and follows the paradigm in § 225

CRUDE FORMS ENDING IN इ *i* AND उ *u* OF THE MASCULINE,
FEMININE, AND NEUTER GENDERS

§ 229 1 In the vocative singular the masculines and feminines change the final इ *i* to ए *e*, उ *u* to ओ *o*, *e g* कवि *kavi*, 'a poet,' कवे *kave* In the neuter this change is optional, *e g* वारि *vāri*, 'water,' वारे *vāre* or वारि *vāri*

2 In the instrumental singular the masculines and neuters insert न् *n*, कविना *kavi-nā*

3. In the dative singular the masculines change the final *इ i* to *अय् ay*, *उ u* to *अर् ar*, *कवेये karay-e*

4. In the ablative and genitive singular the masculines change the final *इ i* to *ए e*, *उ u* to *ओ o* and drop the initial *अ a* of the termination, *एङ् कवेम् kar-e-s*

5. In the locative singular *अी au* is substituted for the final of the noun and the inflectional termination *अवी karau*

6. The feminines may follow the rules given for the masculines in 3 4 and 5, or those given in § 222, 1. In the latter case final *इ i* becomes *य् y*, final *उ u* *व् v*, *एङ्* from *मति matī* in the dative singular either *मतये matay-e*, according to 3 or *मत्ति maty-ni*, according to § 222 3

7. In the nominative, vocative and accusative dual the masculines and feminines lengthen their final without adding any termination *एङ् कवी karī*

8. In the nominative and vocative plural the masculines and feminines change their final *इ i* to *अय् ay* *उ u* to *अर् ar* *एङ् कवयस् karay-as*

9. In the instrumental singular of the feminines and genitive and locative dual of the masculines and feminines final *इ i* is changed to *य् y* *उ u* to *व् v* *मत्ति maty-d* *कवोस् karv-as*

10. The neutrals insert *न् n* (in accordance with § 10, *सु u*) before the terminations beginning with a vowel, *एङ्* dative singular *वार्ति वार्ति न् vārī n-e*

11. When a noun in *इ i* or *उ u*, whether substantive or adjective, is used in the neuter gender in the same sense in which it is employed in the masculine, it may optionally be declined like a masculine, except the nominative, vocative, and accusative, *एङ् शुद्धि śuddhi*, adj., 'pure,' in the dative singular of the neuter either *शुद्धिनि śuddhi-n-o* (10) or *शुद्धये śuddhay-e* (3)

PARADIGMS : अग्नि *agnī*, masc, 'fire,' मति *māti*, fem., 'mind,'
 वारि *vāri*, neut., 'water,' मधु *mādhu*, neut., 'honey,' गुरु *gurū*,
 adj m f n, 'heavy'

	SINGULAR		DUAL		PLURAL
N	अग्निस् <i>agnī-s</i>	N V Acc	अग्नी <i>agnī</i> ¹	N V Acc	अग्नयस् <i>agnay-as</i> ²
V	अग्ने <i>agne</i>				
Acc	अग्निम् <i>agnī-m</i>				
I	अग्निना <i>agnī-nā</i>	I D Abl	अग्निभ्याम् <i>agnī-bhyām</i>	I Abl	अग्निभिस् <i>agnī-bhis</i>
D	अग्नये <i>agnay-e</i>				
Abl } G. }	अग्नेस् <i>agne-s</i>				
L	अग्नी <i>agnau</i>	G L	अग्न्योस् <i>agny-os</i>	G L	अग्नीनाम् <i>agnī-nām</i> ³
					अग्निषु <i>agnī-ṣhu</i>

कवि *kavi*, m, 'a poet'

	SINGULAR		DUAL		PLURAL
N.	मतिस् <i>mdti-s</i>	N V Acc	मती <i>mdti</i>	N V Acc	मतीयस् <i>mdtay-as</i>
V	मते <i>mate</i>				
Acc	मतिम् <i>matī-m</i>				
I	मत्या <i>mdty-a</i>	I D Abl	मतिभ्याम् <i>mdti-bhyām</i>	I Abl	मतिभिस् <i>mdti-bhis</i>
D	मतये or मत्ये <i>matay-e maty-a</i>				
Abl } G }	मतेस् or मत्यास् <i>mdte-s maty-ās</i>				
L	मती or मत्याम् <i>matāu maty ām</i>	G L	मत्योस् <i>mdty-os</i>	G L	मतीनाम् <i>mdti-nām</i>
					मतिषु <i>mdti-ṣhu</i>

भूति *bhūti*, f, 'state of being'

¹ Nom and Acc. *agnī*, Voc *agni*

² Or *agnīrām*

³ Nom *agnayas*, Voc *agnayas*

	SINGULAR.	DUAL.	PLURAL.
N	वारि vāri		
V	वारि or वारे vāri vāre	$\left\{ \begin{array}{l} \text{N V} \\ \text{Acc.} \end{array} \right. \text{वारिणी}$ vāri-ṇī	$\left\{ \begin{array}{l} \text{N V} \\ \text{Acc.} \end{array} \right. \text{वारीणि}$ vāri-ṇī
Acc.	वारि vāri		L वारिमिस vāri-mis
L	वारिवा vāri-vā		
D	वारिणे vāri-ṇe	$\left\{ \begin{array}{l} \text{L D} \\ \text{Abh.} \end{array} \right. \text{वारिणाम्}$ vāri-ṇām	$\left\{ \begin{array}{l} \text{D.} \\ \text{Abh.} \end{array} \right. \text{वारिणम्}$ vāri-ṇam
Abl	$\left\{ \begin{array}{l} \text{वारिणस्य} \\ \text{vāri-ṇasya} \end{array} \right.$		G वारीणाम् vāri-ṇām
G	$\left\{ \begin{array}{l} \text{वारिणस्य} \\ \text{vāri-ṇasya} \end{array} \right.$	$\left\{ \begin{array}{l} \text{G} \\ \text{L} \end{array} \right. \text{वारिणीस्य}$ vāri-ṇī-sya	L वारिणु vāri-ṇu
L	वारिणि vāri-ṇī		

	SINGULAR.	DUAL.	PLURAL.
N	मधु madhu		
V	मधु or मधौ madhu madhau	$\left\{ \begin{array}{l} \text{N V} \\ \text{Acc.} \end{array} \right. \text{मधुनी}$ madhu-ṇī	$\left\{ \begin{array}{l} \text{N V} \\ \text{Acc.} \end{array} \right. \text{मधूनि}$ madhu-ṇī
Acc.	मधु madhu		L मधुमिस madhu-mis
I	मधुना madhu-nā		
D	मधुने madhu-ṇe	$\left\{ \begin{array}{l} \text{L D} \\ \text{Abh.} \end{array} \right. \text{मधुणाम्}$ madhu-ṇām	$\left\{ \begin{array}{l} \text{D.} \\ \text{Abh.} \end{array} \right. \text{मधुणम्}$ madhu-ṇam
Abl	$\left\{ \begin{array}{l} \text{मधुणस्य} \\ \text{madhu-ṇasya} \end{array} \right.$		G मधुणाम् madhu-ṇām
G	$\left\{ \begin{array}{l} \text{मधुणस्य} \\ \text{madhu-ṇasya} \end{array} \right.$	$\left\{ \begin{array}{l} \text{G} \\ \text{L} \end{array} \right. \text{मधुनीस्य}$ madhu-ṇī-sya	L मधुपु madhu-pu
L	मधुनि madhu-ṇī		

मधु *trapsu*, n tīn (observe § 16)

SINGULAR						DUAL			
	m f n	m f	m n	f	n		m f n	m f	n
N		गुरुस् <i>gurú-s</i>			गुरु <i>guru</i>	} N V Acc			
V	गुरो <i>gúro</i>				or गुरु <i>gúru</i>			गुरू <i>gurú¹</i>	गुरुणी <i>guru-n-í¹</i>
Acc.		गुरुम् <i>gurú-m</i>			गुरु <i>gurú</i>				
I			गुरुन् <i>guru-n-ā</i>	गुर्व <i>gurv-ā</i>		} I D Abl			
D	गुरवे <i>gurvo-e</i>			or गुर्वे <i>gurv-as</i>	or गुरुणे <i>guru-n-e</i>			गुरुभ्याम् <i>gurú-bhyām</i>	
Abl									
G	गुरोस् <i>guró-s</i>			or गुर्वस् <i>gurv-ās</i>	or गुरुणस् <i>guru n-as</i>	} G L			
L	गुरौ <i>gurdu</i>			or गुर्वाम् <i>gurv-ām</i>	or गुरुणि <i>guru-n-i</i>			गुरोस् <i>guri-ó-s</i>	or गुरुणोस् <i>guru-n-os</i>

PLURAL

	m f n	m f	m	f	n
N V		गुरवस् <i>gurav-as²</i>			
Acc			गुरुन् <i>gurū-n</i>	गुरुस् <i>gurū-s</i>	गुरुणि <i>gurū-n-i²</i>
Instr	गुरुभिस् <i>gurū-bhis</i>				
D Abl	गुरुभ्यस् <i>gurū-bhyas</i>				
Gen	गुरुणाम् <i>gurū-n-ām³</i>				
Loc	गुरुषु <i>guru-shu</i>				

लघु *laghu*, adj, 'light.'

Obs गुरु and लघु, according to § 210, may form also the feminines गुर्वी *gurv-ī*, लघ्वी *laghvī*, which follow the paradigm देवी *devī*, in § 230

¹ Nom and Acc *gurū*, *gurunī*, Voc *gurū*, *gurunī*

² Nom *guravas*, Nom and Acc *gurūns*, Voc *guravas*, *gurūns*

³ Or *gurūnām*

CRUDE FORMS ENDING IN ई f AND ऊ h

I FEMININE.

§ 230 (a) Those consisting of more than one syllable:—

1 Shorten their final in the vocative singular

2. Change their final ई f to य y, ऊ u to र r, before the terminations beginning with a vowel.

(b) The monosyllabic forms:—

1 Use the nominative singular also as vocative.

2. Optionally insert न् n in the plural genitive (§ 223)

3. Change ई f to एय ey and ऊ h to उर ur before the terminations beginning with a vowel.

PARADIGMS देवी *devī* 'a goddess, वधू *vadhū*, 'a wife,' श्री *śrī* 'n p of a goddess,' भ्रू *bhrū*, 'the brow'

	SINGULAR.		DUAL.		PLURAL.
N	देवी <i>devī</i>	} N V Acc.	देवी <i>devī</i>	} V A.	देव्यसु <i>devyasu</i>
V	देवि <i>devi</i>				देवीसु <i>devīs</i>
Acc.	देवीम् <i>devīm</i>				देवीभिः <i>devībhiḥ</i>
I	देवा <i>devā</i>	} I.D. AM.	देवीभ्याम् <i>devībhyaṃ</i>	} D. A.	देवीभ्यसु <i>devībhyaṃ</i>
D	देवि <i>devi</i>				देवीनाम् <i>devīnām</i>
Abl. } G } L	देव्यासु <i>devyās</i> देव्याम् <i>devyām</i>				देवीषु <i>devīḥ</i>
		} A. L.	देवीसु <i>devyās</i>	} O L.	देवीषु <i>devīḥ</i>

नदी *nadī*, f. 'river'

In the Nom. and Acc. *devyās* in the Voc. *devyā*.

In the Nom. *devyās*; in the Voc. *devyā*.

	SINGULAR		DUAL		PLURAL
N	वधूस् <i>vadhū-s</i>	} N V Acc	वध्वौ <i>vadhv-au</i> ¹	} N V A	वध्वस् <i>vadhv-as</i> =
V	वधु <i>vaddhu</i>				
Acc	वधूम् <i>vadhū-m</i>				
I	वध्वा <i>vadhv-ā</i>	} I D Abl	वधूम्याम् <i>vadhū-bhyām</i>	} I D A	वधूमिस् <i>vadhū-bhis</i>
D	वध्वै <i>vadhv-dī</i>				
Abl	} वध्वास <i>vadhv-ās</i>				
G		} G L	वध्वोस् <i>vadhv-ōs</i>	} G L	वधूनाम् <i>vadhū-n-ām</i>
L					वध्वाम् <i>vadhv-ām</i>

	SINGULAR		DUAL		PLURAL
N V	अस् <i>crī-s</i>	}	N V Acc अथौ <i>crīy-au</i>	}	N V अयस् <i>crīy-as</i>
Acc	अयम् <i>crīy-am</i>				I अमिस् <i>crī-bhis</i>
I	अथा <i>crīy-ā</i>				
D	अथे or अथै <i>crīy-e crīy-dī</i>	}	I D Abl अम्याम् <i>crī-bhyām</i>	}	D अम्यस् <i>crī-bhyas</i>
Abl	} अयस् or अयास् <i>crīy-as crīy-ās</i>				G अयाम् or अयान् <i>crīy-ām crī-n-ām</i>
G					
L	अथि or अथाम् <i>crīy-i crīy-ām</i>	}	G L अयोस् <i>crīy-ōs</i>	}	L अथु <i>crī-shū</i>

धी *dhī*, f 'understanding'

¹ In the Nom. and Acc *vadhvau*, in the Voc *vaddhvau*

² In the Nom *vadhvas*, in the Voc *vaddhvas*

	SINGULAR.	DUAL.	PLURAL
N V	भूम्	$\left. \begin{array}{l} \text{N V} \\ \text{Acc.} \end{array} \right\} \text{भूवौ}$ <i>bhūvau</i>	$\left. \begin{array}{l} \text{N V} \\ \text{Acc.} \end{array} \right\} \text{भूवस्}$ <i>bhūv-as</i>
Acc.	भूवम्		
	<i>bhūv-am</i>		
I	भूवा	$\left. \begin{array}{l} \text{I.D.} \\ \text{Abl.} \end{array} \right\} \text{भूम्याम्}$ <i>bhūm-āyam</i>	I भूमिस्
	<i>bhūv-ā</i>		<i>bhūm-āś</i>
D	भूवे or भूवि	$\left. \begin{array}{l} \text{D.} \\ \text{Abl.} \end{array} \right\} \text{भूवोस्}$ <i>bhūv-āś</i>	D भूवस्
	<i>bhūv-e bhūv-i</i>		<i>bhūv-āś</i>
Abl. }	भूवस् or भूवास	$\left. \begin{array}{l} \text{G.} \\ \text{L.} \end{array} \right\} \text{भूवोस्}$ <i>bhūv-āś</i>	G भूवाम् or भूवाम्
G }			
	<i>bhūv-as bhūv-āś</i>		<i>bhūv-āś bhūv-āś</i>
L	भूवि or भूवाम्		L भूप
	<i>bhūv-i bhūv-āś</i>		<i>bhūv-āś</i>

भू *bhū*, f 'earth'

2. MASCULINE SUBSTANTIVES AND NOUNS DECLINABLE IN MASCULINE AND FEMININE GENDERS.

§ 231 I When derived from a verb without affix and

1 When monosyllabic, e.g. *कृ* *lā* (from *कृ* *lā*, to cut) a male or female reaper, they follow the analogy of the two last paradigms, except in the dative, ablative, genitive, and locative singular, and the genitive plural, where they have the first form only, e.g. *कृवे* *huv-e*, not *कृवि* *huv-a* *कृवस्* *huv-as* etc.

2 When forming the second member of a compound e.g. *पानपी* *jala-pī* 'drinking water,' they take the terminations prescribed in 1, and change the final *ई* and *ऊ* of the crude form to *य* and *व* before vowels, e.g. sing acc. *पानप्यम्* *jalapy-am*, instr *पानप्या* *jalapy-ā*, etc. but, when the finals are preceded by a compound consonant, they are changed to *इय* and *उव*, as in 1, e.g. *पवकी* *yava-kī*, 'buying grain' sing acc. *पवक्रियम्* *yavakriy-am*, instr *पवक्रिया* *yavakriy-ā*

II Polysyllabic non-compound masculines take the terminations prescribed in § 212 and follow the rules given in § 222,

1, 2, and 4, but use the singular nominative also as vocative. The feminines differ from the masculines only in the accusative plural, e g *પપી* *papī*, masc, 'the sun,' nom and voc. sing *પપીસ* *papī-s*, acc *પપીમ* *papī-m*, plur acc. *પપીન* *papī-n*. *આરુ* *ārū*, m f, 'tawny,' plur acc masc *આરુન* *ārū-n*, fem. *આરુસ* *ārū-s*. The finals *ई ई* and *ऊ ऊ* become *य y* and *व v* before the terminations beginning with a vowel, except in the locative singular of the nouns in *ई ई*, where *ई ई + इ i* makes *ई ई*, e g *પપી* *papī*, sing. instr *પપ્યા* *papy-ā*, loc *પપી* *papī*.

III The compound adjectives, the second member of which is a monosyllabic feminine ending in *ई ई* or *ऊ ऊ*, as *પ્રધી* *pradhī* (from *ધી dhī*, fem, 'understanding'), may optionally be declined in the feminine like *દેવી devī* and *વધૂ vadhū* in the vocative, dative, ablative, genitive, and locative singular, and in the genitive plural, or follow the declension of the masculine, with which they accord in all the other cases.

The masculine is declined according to rule II, except in the locative singular, where final *ई ई* is changed to *य y*, and in the accusative plural, where *अस् as* is affixed. E g. sing voc masc and fem. *પ્રધીસ* *pradhī-s*, or fem *પ્રધિ* *pradhi*, dative masc and fem *પ્રધે* *pradhy-e*, or fem. *પ્રધૈ* *pradhy-ai*, abl and gen masc and fem *પ્રધ્યસ* *pradhy-as*, or fem *પ્રધ્યાસ* *pradhy-ās*, loc masc and fem. *પ્રધ્યિ* *pradhy-i*, or fem *પ્રધ્યામ* *pradhy-ām*, gen plur masc and fem *પ્રધ્યામ* *pradhy-ām*, or fem *પ્રધીનામ* *pradhī-n-ām*. But sing acc. masc and fem *પ્રધ્યમ* *pradhy-am*, instr *પ્રધ્યા* *pradhy-ā*, nom voc and acc plur masc and fem. *પ્રધ્યસ* *pradhy-as*.

IV Compound adjectives having as a second member a polysyllabic feminine in *ई ई* or *ऊ ऊ*, e g *અતિચમૂ* *atichamū* (*ચમૂ chamū*, fem, 'an army'), follow the declension of *દેવી devī* and *વધૂ vadhū* in the masculine as well as in the feminine. The accusative plural in the masculine, however, terminates in *न n*, e g. vocative singular masc and fem *અતિચમુ* *atichamu*, dative *અતિચમૈ* *atichamāi*.

chamī-at, but plural accusative masc अतिचमू *atichamū* n (fem अतिचमू *atichamū-s*)

§ 232. In the neuter the adjectives in ई *i* and ऊ *ū* shorten their finals according to § 210 *b*, and are declined like the neuter nouns in ई *i* and ऊ *ū* (§ 229). But in all cases, except the three first of the three numbers, they may substitute the inflexions of the masculine, e.g. अतिचमु *atichamu*, neuter of अतिचमू *atichamū* (§ 231 IV) in the singular dative अतिचमुने *atichamu n-e* or अतिचमूने *atichamū-ne*

CRUDE FORMS FOLDING IN अ ई MASCU LINE, FEMINE, AND NEUTR.

§ 233 1 The nominative singular of the masculines and feminines substitutes आ *a* for the final and the termination e.g. पितृ *pitrī*, 'father,' nom पिता *pitā* मातृ *mātṛī*, 'mother,' माता *mātā*

2 In the vocative singular the final is changed to अर *ar*. In the neuter this change is optional.

3. The termination of the accusative singular in the masculine and feminine is अम् *am*

4. In the accusative singular nominative, vocative, accusative dual, and nominative and vocative plural of the masculine and feminine the final अ ई *i* is changed to आरु *aru*

Exc. जामातृ *jamātṛī*, masc., 'a son in law;' दुहितृ *duhitṛī*, fem., 'a daughter;' दैवृ *devṛī*, masc., 'a brother in-law' नानन्दृ *na nandṛī* or नानन्दृ *nanandṛī*, fem., 'a husband's sister' नृ *nṛī* masc., 'a man;' पितृ *pitrī*, masc., 'father;' भ्रातृ *bhrātṛī*, masc., 'brother;' मातृ *mātṛī*, fem., 'mother;' यातृ *yātṛī*, fem., 'the wife of the husband's brother;' यामातृ *yāmātṛī* = जामातृ *jāmātṛī*; शंसृ *śaṁsṛī*, masc., 'one who praises;' and सव्येश्मिन् *savyeśhmīn*, masc., 'a charioteer' change the final अ ई *i* to अर *ar*

5. In the ablative and genitive singular of the masculine and feminine $\text{उर } ur$ is substituted for the final and the termination, $\text{पितुर } pitur$

6. In the locative singular of the masculine and feminine the final is changed to $\text{अ } a$

7. In the dative and instrumental singular and in the genitive and locative dual the final $\text{ञ } i$ is changed to $\text{र } r$

8. The neuter, according to § 16, inserts $\text{ण } \text{ṇ}$ before the terminations which begin with vowels. But when the neuter has a corresponding masculine, which is different only by the gender, it may optionally take the forms of the latter, except in the nominative, vocative, and accusative (cf § 229, 11, and § 232)

PARADIGMS $\text{दातृ } dātṛi$, m n. 'a giver,' $\text{स्वसृ } svāsṛi$, fem. 'a sister.'

SINGULAR				DUAL		
	m n	m	n	m n	m	n
N		दाता <i>dātā</i>	दातृ <i>dātṛi</i>	$\left. \begin{array}{l} \text{N V} \\ \text{Acc} \end{array} \right\}$	दातारौ <i>dātār-au</i> ¹	दातृणौ <i>dātṛi-n-i</i> ¹
V	दातॄ <i>dātār</i>	-	or दातृ <i>dātṛi</i>			
Acc		दातारम् <i>dātār-am</i>	दातृ <i>dātṛi</i>			
I	दात्रा <i>dātṛ-ā</i>		or दातृणा <i>dātṛi-n-ā</i>	$\left. \begin{array}{l} \text{I D} \\ \text{Abl} \end{array} \right\}$	दातृभ्याम् <i>dātṛi-bhyām</i>	
D	दात्रे <i>dātṛ-e</i>		or दातृणे <i>dātṛi-n-e</i>			
Abl	$\left. \begin{array}{l} \text{दातॄ } \\ \text{दातॄ } \\ \text{दातॄ } \end{array} \right\}$		or दातृभ्यम् <i>dātṛi-n-as</i>			
G				$\left. \begin{array}{l} \text{G} \\ \text{L} \end{array} \right\}$	दात्रोऽस्य <i>dātṛ-oṣ</i>	or दातृणोऽस्य <i>dātṛi-n oṣ</i>
L		दातारि <i>dātār-i</i>			or दातृणि <i>dātṛi-n-i</i>	

¹ In the Nom. and Acc. *dātārāu, dātṛinī*; in the Voc. *dātārāu, dātṛinī*

PLURAL.

	m.n	m	n
N V	—	दत्तारस <i>dattāras</i>	} दत्तुणि <i>dattūṇi</i>
Acc	—	दत्तुन् <i>dattūn</i>	
Instr	दत्तुभिस् <i>dattūbhīḥ</i>	—	—
D.Abl.	दत्तुभ्यस् <i>dattūbhyaḥ</i>	—	—
Gen.	दत्तुणाम् <i>dattūṇāṃ</i>	—	—
Loc	दत्तुषु <i>dattūṣu</i>	—	—

Like the masculine is declined नप्तृ *napṭṛ*, m 'grandson

	SINGULAR.		DUAL.		PLURAL.
N	स्वर्षी svarṣī	}	N V स्वर्षी svarṣī	}	N V स्वर्षीरस svarṣīras
V	स्वर्षु svarṣu				
Acc.	स्वर्षीरम् svarṣīram	}	LD AM. स्वर्षुभ्याम् svarṣubhyām	}	Acc. स्वर्षु svarṣu
I	स्वर्षी svarṣī				
D	स्वर्षे svarṣe	}	LD AM. स्वर्षुभ्याम् svarṣubhyām	}	I स्वर्षुभिः svarṣubhiḥ
Abl. }	स्वर्षु svarṣu				
G }		}	LD AM. स्वर्षुभ्याम् svarṣubhyām	}	D. AM. स्वर्षुभ्यः svarṣubhyaḥ
L.	स्वर्षि svarṣi				}
		}	LD AM. स्वर्षुभ्याम् svarṣubhyām	}	

¹ In the Nom. *dattāras*; in the Voc. *dattāras*.

² In the Nom. and Acc. *dattīṇi*; in the Voc. *dattīṇi*.

PARADIGM OF THE EXCEPTION TO 4 पितृ *pitṛi*, masc.

	SINGULAR	DUAL	PLURAL
N	पिता <i>pitā</i>	$\left. \begin{array}{l} \text{N V} \\ \text{Acc} \end{array} \right\} \begin{array}{l} \text{पितरौ} \\ \text{pitara-au}^1 \end{array}$	$\left. \begin{array}{l} \text{N V} \\ \text{Acc} \end{array} \right\} \begin{array}{l} \text{पितरस्} \\ \text{pitara-as}^2 \end{array}$
V	पितरु <i>pitara</i>		
Acc.	पितरम् <i>pitara-am</i>		
I	पित्रा <i>pitṛi-ā</i>	$\left. \begin{array}{l} \text{I D} \\ \text{Abl} \end{array} \right\} \begin{array}{l} \text{पितृभ्याम्} \\ \text{pitṛi-bhyām} \end{array}$	$\left. \begin{array}{l} \text{I D} \\ \text{Abl} \end{array} \right\} \begin{array}{l} \text{पितृभिसु} \\ \text{pitṛi-bhis} \end{array}$
D	पित्रे <i>pitṛi-ē</i>		
Abl }	$\left. \begin{array}{l} \text{G} \\ \text{L} \end{array} \right\} \begin{array}{l} \text{पितुः} \\ \text{pitur} \end{array}$		
G }		$\left. \begin{array}{l} \text{G} \\ \text{L} \end{array} \right\} \begin{array}{l} \text{पित्रोः} \\ \text{pitṛi-ōs} \end{array}$	$\left. \begin{array}{l} \text{G} \\ \text{L} \end{array} \right\} \begin{array}{l} \text{पितॄणां} \\ \text{pitṛi-n-am}^3 \end{array}$
L }			
	पितरि <i>pitara-i</i>		पितॄषु <i>pitṛi-ṣhu</i>

In the same way is declined भ्रातृ *bhrātṛi*, m 'brother,' also मातृ *mātṛi*, f 'mother,' except in the acc plur which has final *s* instead of *n*, मातृस् *mātṛis*

CRUDE FORMS ENDING IN ऐ, ओ AND औ, MASCULINE AND FEMININE.

§ 234 I The nominative singular is used also as a vocative

II Before the terminations beginning with a vowel final ऐ *ai* is changed to आच् *āy*, ओ *o* to अच् *av*, and औ *au* to आव् *āv*

Except Final ओ *o*, 1 becomes आ *ā* before the terminations of the accusative singular and plural, which reject their initial अ *a*, 2 is left unchanged before the termination of the ablative and genitive singular which drops its initial अ *a*, 3. becomes आव् *āv* in the nominative, vocative, accusative, dual, and nominative and vocative plural, 4 becomes औ *au* in the nominative and vocative singular.

¹ In the Nom and Acc *pitdrau*, in the Voc *pitaraau*

² In the Nom *pitdras*, in the Voc *pitaras*

³ Or *pitṛmām*

III. Final *ai* before the terminations beginning with *स्* (nominative and vocative singular, locative plural) and *म्* *bh* (instrumental, dative, ablative dual and plural) is changed to *ā*

PARADIGMS *रै* *rai*, m. 'wealth,' *गौ* *go*, m.f. 'ox, cow,' *नौ* *nau* fem. 'a ship'

	SINGULAR.		DUAL.		PLURAL.
N V	रास् <i>rāś</i>	}	N V Acc. राथौ <i>rāyāu</i>	}	N V Acc. राथस् <i>rāyās</i>
Acc.	राथम् <i>rāyam</i>				
I	राय <i>rāyā</i>	}	LD Abl. राभ्याम् <i>rābhyaṃ</i>	}	L रामिस् <i>rāmīḥ</i>
D	राथे <i>rāthe</i>				
Abl. }	राथस् <i>rāyās</i>				
G	राथम् <i>rāyam</i>	}	G L. राथोस् <i>rāyāḥ</i>	}	G रामिन् <i>rāyāṃ</i>
L	राधि <i>rādhi</i>				
					L रासु <i>rāsū</i>

	SINGULAR.		DUAL.		PLURAL.
N V	गौस् <i>gāś</i>	}	N V Acc. गाथौ <i>gāyāu</i>	}	N V Acc. गाथस् <i>gāyās</i>
Acc.	गाम् <i>gām</i>				
I	गवा <i>gavā</i>	}	LD Abl. गोर्ध्याम् <i>gōrdhyaṃ</i>	}	L गोमिस् <i>gōmīḥ</i>
D	गवे <i>gavē</i>				
Abl. }	गौस् <i>gāś</i>				
G	गौम् <i>gāyam</i>	}	G L. गोथोस् <i>gōyāḥ</i>	}	G गोमिन् <i>gōyāṃ</i>
L	गवि <i>gavi</i>				
					L गोषु <i>gōṣū</i>

SINGULAR		DUAL		PLURAL	
N V	नीस् <i>ndu s</i>	} N V Acc	नावी <i>nāv-āu</i>	} N V Acc	नीवस् <i>nāv-as</i>
Acc	नावम् <i>nāv-am</i>				
I	नावा <i>nāv-ā</i>	} I D Abl	नीभ्याम् <i>nāu-bhyām</i>	I	नीमिस् <i>nāu bhīs</i>
D	नावे <i>nāv-é</i>			} D Abl	नीभ्यस् <i>nāu-bhyds</i>
Abl }	नावस् <i>nāv-ds</i>				G
G }		} G L	नावोस् <i>nāv-ós</i>	} L	नीषु <i>nāu-shu</i>
J	नावि <i>nāv-i</i>				

The rule in § 232 applies also here, *e g* the neuter अतिनु *atinu* (§ 210 *b*) of the masc and fem अतिनी *atināu* makes in the singular dative अतिनुने *atinu-n-e*, or like the dative of the masculine अतिनावे *atināv-e*

§ 235 A SYNOPSIS OF ALL THE TERMINATIONS OF NOUNS

Observe Those which contain a part of the crude form, are distinguished by an asterisk.

SINGULAR

	m f n	m f	m n.	f n	m	f	n
N	*कुं*रुं*तं*पं*ण् *नं*लं* (for रुं and स)	:(सं)*आः (आसं)	—	—	*अन् *आन्	*आं*इं *अं*	*अं*इं*उं *अं*
V	The same and *ए*औ		*अं	*इं*उं	.	.	*इं*उं*अं
Acc	म्	अम्	.	.			*इं*उं*अं*कं *इं*तं*पं*ण् *लं* (for रुं and स)
I	आ		ना वा *एनं*एण् *आय			*अया	
D	ए					ऐं*आयै	ने णे
Abl }	असं स*एसं		Abl.*आत्		} आसं *आयाः	}	नसं वासं
G }	*ओसं*उं* (for उरुं)		G स				
L	इं*औ		.		आम् *आयास्		नि णि

DUAL

m.f.n	m.f	m.n	f.n	m	f	n
N V.Acc.	‘ओ ई छ		‘ए			ई
LD.Abl. आम्						
GL. ओस्						ओस् ओस्

PLURAL

N V	अस् आस् अयस् अयस्				इ आदि ईनि ‘ऊनि ‘अयि and insertion of a nasal. Like the no- minative and vocative.
Acc.	अस् स		आन् ईन् ‘ऊन् ‘अन्	आस् ईस् ‘ऊस् ‘अस्	
I मिस्		ईस्			
D.Abl. म्भस्		एभस्			
आम् आनाम् ईनाम् ऊनाम् अभ्याम्					
L सु (यु)		‘एयु			

APPENDIX

SOME VEDIC ANOMALIES IN THE DECLENSION OF NOUNS.

§ 236. Though the Vedic declension of nouns presents a great number of variations, the regular forms are more frequent.

§ 237 *Singular nominative* Some feminines ending in आ or ई take the termination स्

Vocative. Some feminines ending in आ shorten the final. The masculines ending in मन् have मस् and those in वन् and यन्, and the participle of the reduplicated perfect Parasmaipada have वस् e.g. मातुमन्, मातुमस्

Accusative. Some nouns ending in ई, उ or छ take अम्, before which ई is changed to य् and उ or छ to व्.—Sometimes न् is inserted in order to avoid the hiatus.—महावाम् from महान्

‘great’ is contracted into महास्, पन्थानस् from पथिन्, ‘path,’ into पन्थाम् (see § 239, No 24)

Instrumental Nouns ending in अ have एना (instead of एन), or combine the termination immediately with the final अ of the crude form to आ, e.g. सखा, particularly in those ending in लन, कवित्वना. The feminines in आ do not insert य्, धारा instead of धारया. Masculines and even neuters in इ and उ do not insert न्, but change इ to य् and उ to व्, e.g. ज्ञातु masc, ज्ञात्वा, मधु neut, मध्वा, or उ to अव्, वाङ् masc, वाहवा, or उव्, धृतस्तुवा. The termination sometimes combines with a preceding य् to ई, with a preceding व् to ऊ, e.g. मती instead of मत्या, from मति य् is inserted after अ and उ, स्नयवा, साधुवा, and उय् changed to विय्, दार्ढ्यवा (from दार). When य् is inserted, final अ of the base is rejected, विश्व्या from विश्व चा appears as termination also in नाववा from नौ, and even in त्वन्या (from अत्नन्, cf § 239, No 17) प्रथिवा, महिवा, भूवा, instead of प्रथिन्वा, etc, from प्रथिमन्, etc, reject the स् of the crude form, and श्रमिता for श्रमिवा, from श्रमितृ, the र्

Dative Forms in चै are changed to ई, जती for जत्ये from जति, final ऋ of the crude form is changed to अर्, नरे from नृ

Ablative and genitive ज्म shortens its final and makes ज्मयास्. Nouns in इ and उ, even neuters, take the termination अस् and change इ to य्, उ to व्, e.g. पथस्, वस्वस् (वसु neut). Some neuters in उ change their final to ओ, मधोस् सोमरि and तिरश्ची, although masc, take the termination of the fem अस्, on the other hand feminines in ई and ऊ take अस् विद्यु takes the real termination of the ablative अत्, विद्योत्

Locative The termination इ may be lengthened. Nouns ending in अ or आ have sometimes आ instead of final ए or आयास्, मध्या (for मध्ये), गुहा (for गुहायाम्), those in आ occur also with ए, देवते instead of देवतायास्. Those in उ take the regular termination and change उ to अव्, सूनवि from सूनु आ occurs instead

of final श्री, गामा from गामि —Those in ऊ have the regular termination, त्वि from तन् —Final याम् and वाम् drop the म् and are changed to ई and ऊ गारी, तन्.—Nouns ending in अन् may reject the termination, e.g. चमन् for चमनि —याच् takes the termination मिन् (cf the locative of the pronoun § 217)

Dual nominative, locative and accusative आ, or even अ is substituted for final श्री अयुः —य is inserted after अ and ऊ before which अ is rejected and ट changed to व् मयुःगेष्वा (in stead of *गेष्वा) अयौ (in stead of अयौ) from अयम्) —भूमा occurs instead of भूमौ from भूमि —Nouns in ई and ऊ reject the termination, परन्ती (for परन्ती), also अ वन्

(*entire and locative* पश्योस् occurs in stead of पश्यथोस्)

Plural nominative and vocative Nouns ending in अ and आ double the termination देवामस् आयाम् is contracted to आरीस् Final अ is changed to उच् अयुवम्. to आव् अधिवावस् (cf § 221 II, Γxc.) —Nouns ending in ई and ऊ make ईस् and अवस् instead of एस् and ऊस् and अवस् in stead of एस् चर्वीस् from चर्वी पत्नयस् from पत्नी.—महिषम् forms महिषावाम् (cf § 221, 1) —The neuter frequently drop their final नि (वि) वृषा instead of वृषाणि and shorten the preceding vowel एम् instead of एषाणि, अश्वीरि for अश्वीरीणि, पुद् for पुद्गणि Nouns ending in अन् lengthen the अ, सानि पुनवानि (cf § 221 II Γxc 2)

Accusative Nouns ending in ई (consisting of more than one syllable, § 220 a) and अ take the termination अस्, before which ई is changed to य् अ to ए or उच्; on the other hand ए occurs instead of अम् मयोभून् from मयोभू In Epic Poetry अस् is affixed to nouns ending in अ, which is then changed to अर् पितरस्

Instrumental Nouns in अ have एमिस् instead of एस् (cf § 225 11) नदी forms नदीस्

Dative and ablative आरी and सेमानी occur with shortened ई

Genitive The affix is added immediately to some nouns, परपाम् The final अ may become इ or अर् स्वाम् from स्वम्,

नराम् from नृ When न् is inserted, it may be left unchanged, घातृणाम्. न् is inserted irregularly in ग्रामणीनाम्

Locative The termination is doubled in पृत्सुषु, विम् makes विषु instead of विद्म. वन्, रन्, दम् change their final to Anusvāra , वसु, etc

§ 238. 1. In the Veda the distinction between the strong and weak cases (§ 220) is less regularly observed than in the later Sanskrit Thus the termination of the accusative is attached to the weak form in अर्वावतम् instead of अर्वावन्तम्, and that of the nominative plural even to the weakest in तस्थुषस् instead of तस्थिवांसस् In the nouns ending in वन् the use of the strong form is absolute in the nominative singular only, in all the other strong cases it is optional, e.g. तवन् sing. nom. तवा, accus. तवाम् or तवाणम् On the other hand दावने occurs instead of दाव्ने The nouns ending in अस् lengthen the penultimate also in other cases than the singular nominative, e.g. in the nom. voc. acc. dual उवासा, gen. plur. उवासाम्, from उवस् Sometimes they reject अस्, e.g. उवाम्, or drop their final स् and are declined like nouns ending in अ, e.g. अङ्गिरास्, nom. plur. of अङ्गिर, for अङ्गिरस् Nouns ending in अन् sometimes have a strong form like those in अन्, e.g. वन्, nom. voc. acc. dual वामा, nom. plur. वामस्, nom. sing. वास् (for *वाण्), accus. sing. वाम् (for *वामम्)

2 The inflectional terminations are sometimes rejected, particularly, as already noticed, in the locative singular, but also in other cases, especially when the noun is conjoined with another inflected noun, cf. Rig-veda I 26, 2, 64, 5, Atharva-veda IV 22, 3

3 Cf. § 239

§ 239 ALPHABETICAL LIST OF ANOMALOUS NOUNS.

1. अम्ना, अम्ना, and अम्ना, fem. 'mother,' shorten their final in the vocative singular

2. अक्षि n 'the eye, अस्थि n. 'a bone,' दधि n. curdled milk,' सुक्षि n 'the thigh,' derive the weakest cases from (§ 220) अवन्, अक्षन्, दधन्, and सक्वन् (cf § 221, III), e.g.

SINGULAR.		DUAL	PLURAL.
N V.A	अक्षि	^{XY} _{Acc.} अक्षयी or अक्षयी	^{XY} _{Acc.} अक्षीयि
Instr	अक्षया	$\left. \begin{array}{l} \text{L.D.} \\ \text{Abl.} \end{array} \right\} \text{अक्षिभ्याम्}$	L अक्षिमिस्
Dat.	अक्षे		$\left. \begin{array}{l} \text{D.} \\ \text{Abl.} \end{array} \right\} \text{अक्षिभ्यस्}$
Abl.	अक्षत्		
Gen.	अक्ष्याम्		G. अक्ष्याम्
Loc.	अक्षि or अक्षि	^a _L अक्ष्योस्	L अक्षियु

In the Veda the forms ending in वन् are also used as the bases of other cases, e.g. अवमिस्, and the nom voc. acc. dual of अक्षि is अक्षी, the instr dat. abl. अक्षीभ्याम्, the gen. loc. अक्षीम् etc.

3 अवन् and मगवन् make in the vocative sing अयोस् मनीस (as for original *avas*, cf § 237, vocative)

4. अगङ्गु masc. 'ox, singular nominative अगङ्गान्, voc. अगङ्गन्, acc. अगङ्गाहम्, instr अगङ्गहा, dat. ऋहि abl. gen. ऋह्यस् loc. ऋहि dual nom voc. acc. अगङ्गाही instr dat abl. अगङ्गाम्, gen. loc. अगङ्गोस्; plural nom voc. अगङ्गाहस्, acc. अगङ्गहस्, instr अगङ्गहिस्, dat. abl. अगङ्गभ्यस्, gen. अगङ्गान्, loc. अगङ्ग्यु

5 अनर्वन्, see अर्वन्

6 अनेहस् m time, उग्रन् m a proper name, युवर्द्ध्यस् m a name of Indra,' and in the Veda अन्वाहस् m 'an archer reject in the nominative singular the final स् and lengthen the penultimate अ e.g. अनेहा

7 अप् fem 'water lengthens the अ in the strong cases (§ 220) in the nom voc. acc. plur of the neuter when compound, optionally e.g. nom voc. plur आपस् before the terminations beginning with स् it has ह् instead of प्, e.g. अक्षिह् When not compound it is generally used in the plural only

8. अन्वा see No I

9 अर्धमन् m. a proper name, पदन् m. do and the nouns

ending in हन्, 'killing,' do not lengthen their penultimate अ in, the strong cases (§ 221, III), except in the nominative singular masc. and in the nom voc acc. plur neuter, *e.g.* acc sing अर्थमयम्, वृत्रहयम्, nom sing m वृत्रहा (*cf.* 57 and 85)

10 अर्वन् m 'a horse,' uses this crude form only in the nominative and vocative singular (*cf.* § 221, III), and when compounded, in the other cases it substitutes अर्वन्त्, which follows § 221, II, *e.g.* sing nom अर्वा, voc. अर्वन्, acc अर्वन्तम्, instr अर्वता In the Veda अर्वन् is also used in the acc sing

The bases ऋक्त्रन् and ऋक्त्रन्त् m 'one who praises,' विवस्त्रन् and विवस्त्रन्त् m a proper name, are substituted for each other in a similar manner

11 अस्त्रा, see अस्त्रा

12 अवयान् 'part of a sacrifice,' and पुरोडान् m 'an oblation,' make in the nom and voc sing अवयास्, पुरोडास्, before the terminations beginning with भ् and in the locative plural they substitute अवयस्, पुरोडस्, and उक्थयस् m 'one who praises,' in the same way उक्थयस्, *e.g.* अवयोमिस् (*cf.* § 217), अवयस्सु or अवयःसु (§ 215), in the other cases regularly, *e.g.* instr sing अवयाणा

13 The feminines अवी 'a woman in her menses,' तन्त्री 'a lute,' तरि 'a ship,' लक्ष्मी a proper name, स्तरी 'smoke,' and in the Veda also some others, take स् in the nominative singular, *e.g.* अवीस्

14 असृज् n 'blood,' आस्य n 'the face,' उद्वा n 'water,' दन्त m 'a tooth,' दोस् m n 'an arm,' नासिका f 'the nose,' निशा f 'the night,' पाद् m 'a foot,' पृतना f 'an army,' मांस n 'meat,' मास m 'the month,' यक्षत् n 'the liver,' यूष m n 'soup,' शकत् n 'excrement,' शिरस् n 'the head,' सानु n 'the top,' and हृदय n 'the heart,' may substitute in all cases, except in the nom voc acc sing. and dual masc, fem, and neut, nom voc plur masc and fem, and nom voc acc plur of the neut, the following corresponding crude forms, viz, असन्, आसन्, उदन्, दत् (properly दन्त्), दोषन्, नस्, निष्, पद्, पृत्, मास्, मोस् (*cf.* No 22), यकन्, यूषन्, शकन्,

ग्रीर्षन्, जु, and दृष्ट् एङ् sing nom voc. acc. असुक् only, but instr असुक्ता or अस्मा, dual from voc. acc. only असुक्ती but instr dat. abl. असुग्भ्याम् or असन्ध्याम्, plur nom voc. acc. असुक्षि, instr असुग्मिभ्य or असमिभ्य

15 अहन्, see अधि in No 2.

16 अहन् n 'the day,' derives the nom. voc. acc. sing, loc. plur., and the cases, the terminations of which begin with म्, from अहस् nom voc. acc. sing अहस्, loc. plur अहस्यु, instr dat abl. dual अहोन्ध्याम् but instr sing अह्ना etc. In the Veda occurs also अहमिभ्य (instead of अहोमिभ्य) The nom voc. acc. sing अहम् becomes अहङ् before all sonant letters, contrary to the Exc. to § 29

When अहन् is the last member of a compound adjective the nom voc. sing masc. is derived from अहस् but the acc. sing., the nom voc acc. dual and the nom voc. plur masc. from अहन् in the strong form (§ 221 III) the rest as in the neuter, एङ् sing nom दीर्घाहम् voc. दीर्घाहम् acc. दीर्घाहाम्, etc.

When the last member of a compound it frequently becomes अह and अह् (cf my V G § 639); in the latter instance the loc. sing may be derived also from अहन्, therefore इअह्ने or इअहनि or इअहि

17 आत्मन् m 'breath, soul one's self' drops in the Veda its initial आ particularly in the sing instr dat. loc. and even acc (at the same time without lengthening the penultimate अ contrary to § 221, III) एङ् ज्ञाना आत्मन्

18 आसन्, see आस in No 14

19 उक्त्वयास् see No 12.

20 उहन् see उह् in No 14

20b उदीच, see § 221 I

21 उग्रन्, see No 6 : Besides it may reject its final in the vocative sing., or substitute न्, उग्रन्, उग्रन् or उग्रन्. Locative sing उग्रने (cf § 238 I)

22 उपस् f. 'the dawn' मासु म. 'the month' (cf No 14), सवस्

‘voluntary,’ स्वतवस् ‘by one’s own power,’ have in the Veda before the terminations beginning with भ्, ह् instead of their final, e g उषद्भिस्. The last two make in the nom sing masc स्ववान्, स्वतवान् (cf § 221, V)

23 ऋक्षन्, see No 10.

24 ऋभुचिन् masc ‘a name of Indra,’ पथिन् m ‘a path,’ मथिन् m ‘a churning stick,’ derive their strong cases, except the nom. and voc sing, from ऋभुचन्, पन्थन्, मन्यन्, the weakest (§ 220) from ऋभुच्, पथ्, मथ्. The sing nom and voc is ऋभुचास्, पन्थास्, मन्यास्, the acc ऋभुचाणम्, instr ऋभुचा, dual nom voc acc पन्थानी, instr dat and abl पथिभ्याम्, gen and loc पथोस्, plur nom and voc पन्थानस्, acc पथस्, instr पथिभिस्, loc पथिषु

25. ओषधि fem ‘a plant,’ has in the Veda ंघी as its base, except in the nominative singular

26. कारभू, कारभू, हृन्भू m. ‘thunderbolt,’ पुनर्मू f ‘a virgin widow re-married,’ वर्षाभू m. ‘a frog,’ change their final before vowels to व्

27 कृच्च m f ‘a curlew,’ changes च्च in the nom. voc sing, the loc plur, and before भ् to छ्, e g nom voc sing कृच्छ्, but acc कृच्चम्, instr कृच्चा, instr dat. and abl dual कृच्छ्याम्, instr plural कृच्छिभिस्, loc कृच्छु or कृच्छु

28 क्रोष्टु m ‘a jackal,’ derives the strong cases, except the voc sing, necessarily and the weakest (§ 220) optionally from क्रोष्टृ, sing nom क्रोष्टा, voc क्रोष्टो, instr क्रोष्टुना or क्रोष्ट्रा, dat क्रोष्टवे or क्रोष्ट्रे, etc, dual nom voc acc क्रोष्टारी, instr dat abl क्रोष्टुभ्याम्, gen loc क्रोष्टोस् or क्रोष्ट्रोस्, plur nom voc क्रोष्टारस्, acc क्रोष्टून् or क्रोष्टून्, instr क्रोष्टुभिस्

When it forms the last member of a compound adjective, in the neuter क्रोष्टु alone is used

29. जरा f ‘decrepitude,’ may use also as crude form जरस्, except in the nom and voc singular, instr dat and abl dual and plur, e g sing nom जरा, voc जरे, but accus जराम् or जरसम्, dual instr dat abl जराभ्याम्, gen. loc जरयोस् or जरसोस्

30 अमासाद् in the Veda changes its स् to प् in the nom. voc. acc. singular, loc. plural, and instr. dat. abl. dual and plural, therefore sing. nom. and voc. अमासाद् acc. अमासाद्म्, but instr. अमासाद्वा

31 तन्नी, see No 13

32 तरी, see No 13

33 तिरय्, तिर्द्य् see § 221, 1

33½ त्रन् see No 17

34 दधन्, see दधि in No. 2

35 दन् see दन्त in No 14 It is also used as second member of many compound adjectives, e.g. सुदन् *su-dant* m n सुदन्ती *su-dat f f* 'having beautiful teeth

36 दिव् f. 'the day' changes the final ह्व् to घु in the instr. dat. abl. of the dual and plur. and in the loc. plur., and makes in the nom. and voc. sing. दीस् e.g. सुव्याम् सुघु but acc. sing. दिवम् etc.—In the Veda also acc. plur. masc. घून्, and nom. voc. acc. dual वावः

When it is the last member of a compound the nom. voc. acc. singular of the neuter is इद्यु

37 दृम् see No 26

38 इवन्, when the final of a compound e.g. सव् f. 'like, makes in the nom. voc. sing. in the Veda इव्

39 दीयन्, see दीस् in No 14

40 यु, दीस्, see No 36

41 ध-वासहस्, see No 6.

42 इध्वस् (from the verb ध्वस् 'to fall') and इध्वस् (from ध्वस् 'to fall') forming the last member of a compound, change their final स् to ह् in the nom. and voc. sing. and loc. plur., and before स् to ह् e.g. nom. voc. sing. पर्यध्वत् loc. plur. पर्यध्वत्सु instr. dat. abl. dual पर्यध्वत्वाम्

43 नस् see नासिका in No 14

44 निन्, see निम् in No 14

45 नी m.f. 'a guide,' when standing alone or when forming the

last part of a compound, *e g* ग्रामणी 'a chief,' takes in the locative singular the termination ग्राम्, before which ई in the simple word becomes इत्, in the compound च्, निग्राम्, ग्रामग्राम्

46. नृ m 'a man,' may leave its final short in the genitive plural नृणाम् or नृणाम्

47 पति m 'a master,' and सखि m 'a friend' (except when forming the last member of a compound, and पति in the Veda also when governing a genitive) make in the sing instr पत्या, सख्या, in the dat पत्ये, सख्ये, in the abl and gen पत्युस्, सख्युस्, in the loc पत्यौ, सख्यौ

सखि besides makes in the sing nom सखा, in the acc सखायम्, in the dual nom voc. acc सखायौ, in the nom and voc plur सखायस्

The rest is regular, *e g* voc sing पते, सखे

48 पथ्, पथिन्, पन्थन्, see No 24

49 पद्, see पाद् in No 14 and No 50

50 पाद् f 'a foot,' when it is the last part of a compound, becomes पद् in the weakest cases (§ 220), and before the affix of the feminine ई, *e g* द्विपाद्, adj 'having two feet,' instr singular द्विपदा, but nom voc sing द्विपाद्, acc sing द्विपादम्, instr dat abl dual द्विपाज्जाम् (Siddhānta K, 48b), fem with ई द्विपदी, without it द्विपद् or द्विपाद्

51 पाद्, see No 14

52 पुंस m. 'a man,' has as base of the voc sing पुमस्, of the other strong cases पुमास्, of the instr dat abl dual and plur and loc plur पुम्, in the weakest cases (§ 220) पुस्. In the nom and voc sing the final स् is dropped and the penultimate Anusvāra changed to न् (*cf* §§ 221, V and 243), in the loc plur the final स् becomes Anusvāra

Sing पुमान्, पुमन्, पुमासम्, पुंसा, पुंसे, पुसस्, पुंसि

Dual पुमांसी, पुम्याम्, पुसोस्

Plur पुमासस्, पुसस्, पुम्भिस्, पुम्यस्, पुसान्, पुसु

When the last member of a compound adjective, *e g* सुपुस्, it

makes in the nom. voc. acc. sing of the neuter सुपुन, in the nom. voc. acc. dual सुपुसी, in the nom. voc. acc. plur सुपुमसि the rest is like the masculine.

53. पुनर् see No 26

54. पुम पुमसि, see No 52

55. पुष्यस, see No 6.

56. पुरोडास, see No 12

57. पूयन्, see No 9 Besides, the weakest cases (§ 220) may be derived from पूय, e.g. instr sing पूया or पूया

58. पूत, see पूतना in No 14

59. भगवन् see No 3

60. भगवन् 'a name of Indra,' युवन् 'a young man, and श्वन् 'a dog, derive the weakest cases (§ 220) from भगोन् युन् and श्वन् the rest is regular (§ 221, III), sing nom. भगवा, युवा, श्वा voc. भगवन्, युवन्, श्वन् acc. भगवान्, युवान्, श्वान्, instr भगोना, युना, श्वना etc., dual nom. voc. acc. भगवानी etc., instr dat. abl. भगवाम् etc., gen. loc. भगोनी, etc.

The feminine is according to § 210, भगोनी but also (from the original form भगवन्) भगवती युनी and (from the original form युवन्) युवति (with a short final) युनी

61. मघ् मघिन् भग्वन्, see No 24.

62. महन्, महान्, see § 221 II.

63. मास मास see No 14.

63b. मास, मास see No 14

64. यवन् see यवत् in No 14

65. युञ्ज् adj. 'joining' This form is employed in the strong cases (§ 220) and changes its compound final in the nom. and voc. sing of the masculine and feminine to ङ्; in the weak cases the nasal is rejected. Thus sing nom. voc. m.f. युङ्, acc. युज्मन्, nom. voc. acc. of the neuter युङ् instr m.f.n. युजा dual nom. voc. acc. m.f. युजी, of the neuter युजी instr dat. abl. m.f.n. युज्माम् gen. loc. युजोस plur nom. voc. m.f. युजस, acc. युवस, nom. voc. acc. of the neuter युजि instr m.f.n. युजिमस, etc.

66 युवन, यून्, see No 60

67 यूष्, यूषन्, see No 14

68. ऽरि, neuter of adjectives, compounded with ऽरै, 'wealth,' according to § 210b, *e g* सुरै masc and fem सुरि neuter, 'having much wealth,' changes its final in the cases, the terminations of which begin with भ्, and in the loc plur to आ, सुराम्याम्, सुरासु, also in the gen. plural, according to some grammarians, and with inserted ए, सुरायाम्

69. लक्ष्मी, see No 13

70. वर्षाभू, see No 26

71 वातप्रभो m f 'a swift antelope,' may form the sing acc वातप्रभम् or ०प्रभम्, the loc ०प्रभ्यि or ०प्रभौ, the plur acc ०प्रभ्यस् or ०प्रभीस्, the rest follows the analogy of जलपी, § 231, I 2

72 ऽवाह् as last member of a compound, when preceded by अ or आ, becomes in the weakest cases (§ 220) ऊह्, which combines with the preceding अ or आ to औह्, *e g* भरवाह् 'bearing a load,' instr singular भारौहा. But when preceded by another vowel and in the compound श्वेतवाह् this change is optional, *e g* भूवाह् in the instr. sing either भूवाहा or (भूऽऊहा contracted to) भूहा, श्वेतवाहा or श्वेतीहा.

श्वेतवाह् besides forms its nom voc sing, loc. plur, and the cases, the terminations of which begin with भ्, according to the analogy of the nouns in No 12, as if the crude form was श्वेतवस्, thus nom and voc sing श्वेतवास, instr. dat. abl dual श्वेतवोभ्याम्, loc plur श्वेतवस्तु

73 विवस्वन्त्, see No 10

74 विश्वराज् (विश्वऽराज्) m. 'a universal king,' lengthens the final अ of its first member in the nom voc sing, loc plur, and before the terminations beginning with भ्, *e g* nom and voc sing विश्वाराद्, loc plur. विश्वाराहु, instr dat abl dual विश्वाराभ्याम्

75. शक्न्, शक्षत्, see No 14

76 शिरस्, शीर्षन्, see No 14

77 गुण, यण, see No 60

78 शेतवस् शेतवाह शेतोह, see No 72

79 सक्थन्, सक्थि, see No 2.

80 सखाय् सखि, see No 47

81 सानु see No. 14

82 स्त्री f 'a wife,' is declined like देवी (§ 230) in the sing nom स्त्री and voc स्त्रि; in the dative it forms स्त्रियै in the abl. and gen. स्त्रियास्, in the loc. स्त्रियाम्; in the plur gen. स्त्रीयाम्; in the sing accus स्त्रीम् or स्त्रियम्; and likewise in the plur acc. स्त्रीस् or स्त्रियस्; in the rest it follows the analogy of स्त्री (§ 230) e.g. instr sing स्त्रिया।

When forming the last part of a compound adjective, it becomes इस्त्रि (§ 210), e.g. अतिस्त्रि in f.m., and makes in the sing accus masc. either इस्त्रिम् (analogously to अग्नि § 229) or इस्त्रियम् in the dual nom voc. acc. masc. इस्त्रियौ in the gen. loc. इस्त्रियोस्; plur accus masc. either इस्त्रोन् or इस्त्रियस्; in the rest it follows the analogy of अग्नि (§ 229). In the feminine the last part of the compound is formed as in the masculine in the sing acc. इस्त्रिम् or इस्त्रियम्, dual nom voc. acc. gen. and loc. इस्त्रियो, इस्त्रियोस् and even in other cases, viz., the instr sing इस्त्रिया and optionally in the dat., abl. gen., loc. sing., e.g. इस्त्रियै or इस्त्रिये (like मलयै § 229), इस्त्रियास् or इस्त्रेस्, इस्त्रियाम् or इस्त्री the acc. plur is either इस्त्रीस् or इस्त्रियस् the rest follows the analogy of मति (§ 229), e.g. nom. voc. plur इस्त्रियस्

83 जु, see सानु in No 14

84 हृद्, see No. 14

85 इहन्, see No 9 Besides in the weakest cases ह् is changed to घ्, e.g. पुत्रहन्, instr singular पुत्रघा।

2 DEGREES OF COMPARISON

§ 240 The comparative is generally formed by subjoining to the crude form the affix तर् *tara*; the superlative, by suffixing तम *tama*, e.g. नृ मर्त्ति, 'a man,' नृतम मर्त्ति-*tama*, 'most man-like.'

The adjectives and nouns which imply an agency (*nomina agentis*) sometimes form the comparative with ईयंस् *īyaṁs*, the superlative with इश् *ishtha*, e g पृथु *prithu*, 'broad,' comparative पृथुतर *prithu-tara* or प्रथीयंस् *prath-īyaṁs* (§ 242, 3), superlative पृथुतम *prithu-tama* or प्रथिष्ठ *prath-ishtha*. Sometimes both affixes are combined, e g पाप *pāpa*, 'bad,' पापीयस्तर *pāp-īyas-tara*, पापिष्ठतम *pāp-ishtha-tama*. तर *tara* may also be added to the superlatives ending in इश् *ishtha*, अिष्ठतर *āishtha-tara* from the superlative अिष्ठ *āishtha*, 'the best' (§ 242, 3).

The comparatives and superlatives formed by *tara* and *tama* have the accent of their bases, e g नरी, *nṛī*, *nṛī-tama*, *prithú*, *prithú-tara*, *prithú-tama*, those which are formed with *īyaṁs* and *ishtha*, put the accent on their first syllable, e g प्रीथीयंस्, *práth-īyaṁs*, प्रीथिष्ठ *práth-ishtha*.

§ 241 The crude forms undergo before तर *tara* and तम *tama* the changes prescribed in §§ 193, 2 and 27. But those in इस् *is* and उस् *us* change their final स् *s* to ष् *sh*, after which the initial त् *t* of the affix becomes ट् *t*, e g सर्पिस् *sarpiś*, न, 'molten butter,' सर्पिष्ठर *sarpiśh-tara*.

The nouns which have strong and weak forms attach (conformably to § 193, 2) the affixes to that which they have before the termination of the locative plural, e g प्राक् *prāk*, loc plur प्राक्षु *prāk-shu*, comparative प्राक्तर *prāk-tara*, युनन्त् *yunant*, 'joining,' युनत्सु *yunat-su*, युनत्तर *yunat-tara*, राजन् *rājan*, 'king,' राजत्सु *rāja-su*, राजत्तर *rāja-tara*, धनिन् *dhanin*, 'wealthy,' धनिषु *dhanishu*, धनित्तर *dhanit-tara*, loc plur of the participle of the reduplicated perfect रुद् *rud*, 'to cry,' रुद्वत्सु *urudvat-su*, comparative रुद्वत्तर *urudvat-tara*.

In the Veda some nouns in न् retain their final, some ending in vowels insert न्, e g सुपयिन्, सुपयिन्तर, मधु, मधुन्तम.

Feminine substantives and adjectives, corresponding to masculines which differ from them only in the gender, attach the affixes of the comparative and superlative to the crude form of the masculine, e g काली *kālī*, f, 'a female black,' corresponding

to the crude form of the masculine काल *kāla*, 'black,' forms its comparative and superlative from the latter कालतर *kāla-tara*, कालतम *kāla-tama*. Many feminines ending in ई *i* and ऊ *ū* optionally shorten the final, ब्रह्मबन्धू *brahmabandhū* = female relation of a Brahman' ब्रह्मबन्धूतर *brahmabandhū tara* or बन्धुतर **bandhu-tara*.

§ 242. Some peculiar changes take place before the affixes ईयस् *iyāṁs* and इश् *ish(ha)*

1. They cause the affixes तु *ti* मन्त *mant* वन्त *vant* वल *vala* विन् *vin* and इन् *in* to be dropped, दृढ दोष्य *dogdhrī* = दोह *doh* + तु *ti* (cf. § 98 1) comparative दोहोयस् *doh iyāṁs*, superlative दोहिष्ठ *doh ish(ha)*. When after the rejection of तु *ti* an ए *e* or ओ *o* becomes the final, the first is changed to अय *ay* the latter to जय *aj*, दृढ जेतु *jetti* जयोयस् *jay iyāṁs*, स्तोत्र स्तोत्रि *stōtri* क्षयिष्ठ *stāv ish(ha)*.

2. Polysyllabic crude forms reject their last vowel together with the consonant or consonants by which it may be followed पटु *paṭu*, 'sharp,' पटोयस् *paṭ iyāṁs*. This rule applies also to those which reject one of the affixes mentioned in 1 e.g. वसुमन्त *vam mant*, वसोयस् *vās iyāṁs*.

In the Veda यस् occurs instead of ईयस् दृष्ट वक्ष्यस् from वसु 'good'

3. Sometimes these affixes are attached to anomalous modifications of the noun. The following is a list of these anomalous comparatives and superlatives —

COMPARATIVE	SUPERLATIVE	POSITIVE
कनीयस्	कनिष्ठ	अल्प 'little,' or युवन् 'young'
अग्नीयस्	अग्निष्ठ	छग् 'meagre.'
वेणीयस्	वेणिष्ठ	विप्र 'quick'
चोदीयस्	चोदिष्ठ	सुद्र 'small'
गरीयस्	गरिष्ठ	गुरु 'heavy'
प्रशस्यस्	प्रशिष्ठ	प्रशस्त 'praiseworthy' and पुष्ट
जयोयस्	जयिष्ठ	तृप्त 'satiated' [old.]

COMPARATIVE	SUPERLATIVE	POSITIVE
દવીયસ્	દવિષ્	દૂર 'far'
ઢઢીયસ્	ઢઢિષ્	ઢઢ 'firm'
ઢાધીયસ્	ઢાધિષ્	દીર્ઘ 'long'
નેદીયસ્	નેદિષ્	અન્તિક 'near'
પરિવ્રઢીયસ્	પરિવ્રઢિષ્	પરિવ્રઢ 'august'
પ્રથીયસ્	પ્રથિષ્	પ્રથુ 'broad'
પ્રેયસ્	પ્રેષ્	પ્રિય 'beloved'
વહીયસ્	વહિષ્	વઝલ 'manifold'
મૂયસ્	મૂયિષ્	વઝ 'much'
અશીયસ્	અશિષ્	મૃશ 'frequent'
મ્રદીયસ્	મ્રદિષ્	મૃદુ 'soft'
યવીયસ્	યવિષ્	યુવન 'young'
રજીયસ્	રજિષ્	ઞગુ 'straight'
વરીયસ્	વરિષ્	ઢશ 'broad'
વર્ષીયસ્	વર્ષિષ્	વૃદ્ધ 'old'
વૃન્દીયસ્	વૃન્દિષ્	વૃન્દારક 'beautiful'
ઐયસ્	ઐષ્	પ્રશસ્ત 'praiseworthy'
સ્થવીયસ્	સ્થવિષ્	સ્થૂલ 'large'
સ્થેયસ્	સ્થેષ્	સ્થિર 'firm'
સ્થેયસ્	સ્થેષ્	સ્થિર 'much'
હસીયસ્	હસિષ્	હસ્ત 'short'

§ 243 The feminines of the affixes તર *tara*, તમ *tama*, and ઢશ *ishtha*, according to § 210, are તરા *tarā*, તમા *tamā*, and ઢશા *ishthā*

The masculines and neuters are declined after the models in § 225, the feminines in accordance with that in § 226

The feminine of ડેયસ્ *īyañs*, according to § 210 (*cf* the instrumental singular of the masculine ડેયસા *īyas-ā*) is ડેયસી *īyas-ī*

The rules for the declension of the masculine and neuter of ડેયસ્ *īyañs*, have been given in § 221, VI I shall now give the paradigm ગરીયસ્ *gārīyañs* The feminine ગરીયસી *garīyas-ī* follows strictly the analogy of દેવી *devī* in § 230

SINGULAR.				DUAL.		
	m.n.	m.	n.	m.n.	m.	n.
N	—	गरीयान् <i>garīyān</i>	गरीयम् <i>garīyam</i>	N V Abl.	गरीयांस्तौ गरीयसौ <i>garīyāstau garīyasau</i>	
V	—	गरीयन् <i>garīyan</i>				
Acc.	—	गरीयांसम् <i>garīyāṃs-</i>				
I	गरीयसा <i>garīyasa-</i>	—				
D	गरीयसे <i>garīyase-</i>	—	L D Abl.	गरीयोऽभ्याम् <i>garīyo-ābhyām</i>	—	—
Abl.	गरीयससु <i>garīyasa-su</i>	—			—	—
G	गरीयसि <i>garīyasi-</i>	—			—	—
L	गरीयसि <i>garīyasa-</i>	—	G L	गरीयसोऽयम् <i>garīyaso-ayam</i>	—	—
					—	—

PLURAL.

	m.n.	m.	n.
N V	—	गरीयांसु <i>garīyāṃsu</i>	गरीयांसि <i>garīyāṃsi</i>
Acc.	—	गरीयसु <i>garīyasa-su</i>	
Instr.	गरीयोभिसु <i>garīyo-bhisu</i>	—	—
D.Abl.	गरीयोऽभ्यसु <i>garīyo-ābhisu</i>	—	—
Gen.	गरीयसाम् <i>garīyasa-ām</i>	—	—
Loc.	गरीयसु or गरीयसु <i>garīyasa-su garīyasa-su</i>	—	—

In the same way is declined गरीयसु *garīyasa-su*, comparative of लघु *laghu*, 'light'

3 PRONOUNS.

§ 244. The pronouns have no vocative, and those of the first and second persons are declined as follows:—

SINGULAR

N.	अहम् <i>ahám</i> , 'I'	त्वम् <i>tvám</i> , 'thou'
Acc	माम् <i>mām</i> and मा <i>mā</i> , 'me'	त्वाम् <i>tvām</i> and त्वा <i>tvā</i> , 'thee'
I	मया <i>máyā</i> , 'by me.'	त्वाया <i>tváyā</i> , 'by thee.'
D	मह्यम् <i>máhyam</i> and मे <i>me</i> , 'to me'	तुभ्यम् <i>túbhyam</i> and ते <i>te</i> , 'to thee.'
Abl.	मत् <i>mát</i> , 'from me'	त्वत् <i>tvát</i> , 'from thee'
G.	मम <i>máma</i> , and मे <i>me</i> , 'mine' 'of me'	तव <i>táva</i> and ते <i>te</i> , 'thine' 'of thee'
L.	मयि <i>máyi</i> , 'in me'	त्वयि <i>tváyī</i> , 'in thee'

DUAL

N	आवाम् <i>āvām</i> , 'we two.'	युवाम् <i>yuvām</i> , 'you two'
Acc	the same and नी <i>nau</i> , 'us two'	the same and वाम् <i>vām</i> , 'you two'
I	आवाभ्याम् <i>āvābhyām</i> , 'by us two'	युवाभ्याम् <i>yuvābhyām</i> , 'by you two'
D	the same and नी <i>nau</i> , 'to us two'	the same and वाम् <i>vām</i> , 'to you two'
Abl	आवाभ्याम् <i>āvābhyām</i> , 'from us two'	युवाभ्याम् <i>yuvābhyām</i> , 'from you two'
G	आवयोस् <i>āváyos</i> and नी <i>nau</i> , 'of us two'	युवयोस् <i>yuváyos</i> and वाम् <i>vām</i> , 'of you two'
L	आवयोस् <i>āváyos</i> , 'in us two'	युवयोस् <i>yuváyos</i> , 'in you two'

PLURAL

N	वयम् <i>vayám</i> , 'we'	यूयम् <i>yúyám</i> , 'you'
Acc	अस्मान् <i>asmān</i> and नस् <i>nas</i> , 'us'	युष्मान् <i>yushmān</i> and वस् <i>vas</i> , 'you'
I	अस्माभिस् <i>asmābhis</i> , 'by us'	युष्माभिस् <i>yushmābhis</i> , 'by you'
D	अस्मभ्यम् <i>asmābhyam</i> and नस् <i>nas</i> , 'to us'	युष्मभ्यम् <i>yushmābhyam</i> and वस् <i>vas</i> , 'to you'
Abl	अस्मात् <i>asmāt</i> , 'from us'	युष्मात् <i>yushmāt</i> , 'from you'
G	अस्माकम् <i>asmākam</i> and नस् <i>nas</i> , 'ours,' 'of us'	युष्माकम् <i>yushmākam</i> and वस् <i>vas</i> , 'yours,' 'of you'
L	अस्मासु <i>asmāsu</i> , 'in us'	युष्मासु <i>yushmāsu</i> , 'in you'

§ 215 There are five pronouns of the third person, तद् *tad* 'he, she, it' तद् *tyād* 'that', इदम् *idam* 'this' एतद् *etad*, 'this', and अदम् *adā*, 'that' The relative pronoun is यद् *yād*, 'who', 'which', or 'what' and the interrogative pronoun किम् *kim* 'who' or 'what'

§ 216 These pronouns are declined in the three genders and substitute various forms as their inflectional bases

तद् *tad* has as inflectional base in the nominative singular masculine म् *śa* in the feminine मा *śā* The other cases are derived in the masculine and neuter from त् *tā* in the feminine from मा *śā*

तद् *tyād* substitutes in the nom. sing. masc. ए *śyā* in the feminine ए *śyā* in all the other cases in the masculine and neuter त् *tyād*, in the feminine मा *śyā*

इदम् *idam* substitutes: 1 In the sing. nom. masc., dat. abl. gen. loc. m.f.n., in the dual in tr. dat. abl. and plur. in tr. dat. abl. gen. loc. masc. and neuter ए *ā*—2 In the dual in tr. dat. abl. and plur. instr. dat. abl. gen. loc. fem. ए *ā*—3 In the sing. nom. and acc. neuter इ *i*—4 In the sing. nom. fem. इ *i*—5 In the sing. acc. masc., dual and plur. nom. acc. of the masc. and neuter इ *imā*, in the fem. इ *imā*—6 In the sing. in tr., dual gen. loc. masc. and neuter ए *and* in the fem. ए *and*—7 The base of the acc. sing., dual and plural, of the instr. sing., and of the gen. and loc. dual sometimes is in the masc. and neuter ए *ena*, in the fem. ए *ena*

एतद् *etad* substitutes in the sing. nom. masc. ए *eshā* in the fem. ए *eshā*; in all the other cases in the masculine and neuter ए *etā*, in the fem. ए *etā* ए *ena* and ए *ena* are sometimes used as in the preceding rule No. 7

अदम् *adā* substitutes:—1 In the sing. nom. masc. अ *ad* fem. अ *ad*—2 In the sing. nom. and acc. neuter अ *d*—3 In the sing. acc. masc. and fem., in the whole dual and in the plur.

nom fem neut, acc m f n, instr. dat abl gen and loc fem, in the masc and neuter अमु *amú*, in the fem अमू *amú* 1 In the plur nom masc and in the instr. dat abl gen and loc masc. and neuter अमी *amí*

यद् *yád* derives all its cases in the masc. and neuter from य *yá*, in the fem from या *yá*

किम् *kím* substitutes in all cases of the masc. and neuter except the nom. and acc singular of the neuter क *ká*, in the fem का *ká*, in the nom and acc sing neuter कि *kí*

§ 247. In the dative, ablative, and locative singular the masculine and neuter subjoin स्मा *sma* to the base, the feminine adds स्य *sy* in these cases as well as in the genitive singular

The inflectional terminations differ in some instances from those of the nouns, instead of the final द् *d* in तद् *tad*, etc, appears त् *t* (cf § 13)

1 तद् *tád*

SINGULAR			DUAL			PLURAL		
	masc.	neut fem		masc	neut fem		masc	neut fem
N	सस्	सा	N	तौ	ते	N	ते	तानि तासु
	<i>sds</i>	<i>sá</i>					<i>te</i>	
Acc	तम्	ताम्	A	तौ	ते	A	तान्	तासु
	<i>tám</i>	<i>tām</i>		<i>tdé</i>	<i>té</i>		<i>tān</i>	<i>tās</i>
I	तेन	तया	I			I	तेषु	तामिषु
	<i>téna</i>	<i>tdyá</i>					<i>tais</i>	<i>tābhis</i>
D.	तस्मै	तस्यै	D	ताभ्याम्		D	तेभ्यः	ताभ्यः
	<i>tasmai</i>	<i>tāsyai</i>		<i>tābhyām</i>			<i>tēbhyas</i>	<i>tābhyas</i>
Abl	तस्मात्	तस्यात्	A			A		
	<i>tāsmāt</i>	<i>tāsyāt</i>						
G	तस्यै	तस्याः	G	तयोः		G	तेषाम्	तासाम्
	<i>tasyai</i>	<i>tāsyās</i>		<i>tāyos</i>			<i>tēshām</i>	<i>tāśām</i>
L.	तस्मिन्	तस्याम्	L			L	तेषु	तासु
	<i>tasmin</i>	<i>tāsyām</i>					<i>tēshu</i>	<i>tāsu</i>

2. त्यट् *tyaṭ*

SINGULAR			DUAL			PLURAL		
	mas.	neut. fem.		mas.	neut. fem.		mas.	neut. fem.
N	त्यस्य	त्या					ति	
Acc.	त्यम्	त्याम्		तौ	तौ		त्यानि	त्यासु
I	त्यिमे	त्येभ्यः					तिस्र	त्याभिर्म
D	त्येभ्यः	त्येभ्यः	D	त्याभ्याम्		D	तेभ्यसु	त्याभ्यसु
AbL	त्यस्मात्					A	तेषाम्	त्यासाम्
G	त्यस्य	त्यस्योः		तयोः			तेषाम्	त्यासाम्
L	त्यस्मिन्	त्यस्मिन्		तयोः		L	तेषु	त्यासु

3. इदम् *idam*

अयम्	इदम्	एयम्	इमी	इमे	इमे	इमे	इमानि	इमासु
ayam	idam	eyam	imī	ime	ime	ime	imāni	imāsu
इमम्	इदम्	इमानम्	इमी	इमे	इमे	इमान	इमानि	इमासु
imam	idam	imānam	imī	ime	ime	imāna	imāni	imāsu
एयम्	एयम्	एयानम्	एमी	एमे	एमे	एमान	एमानि	एमासु
eyam	eyam	eyanam	emī	eme	eme	emāna	emāni	emāsu
अनेने	अगद्यो					एभिस्	आभिस्	
anēne	agadyo					bhīḥ	abhīḥ	
एनेन	एगद्या					एभिस्	आभिस्	
enēna	agadya					bhīḥ	abhīḥ	
असी	असी		आभ्याम्			एभ्यस्	आभ्यस्	
asī	asī		abhyām			bhyāḥ	abhyāḥ	
असी	असी		आभ्याम्			एभ्यस्	आभ्यस्	
asī	asī		abhyām			bhyāḥ	abhyāḥ	
अस्मात्						एभ्यस्	आभ्यस्	
asmāt						bhyāḥ	abhyāḥ	
अस्मात्	अस्मासु					एभ्यस्	आभ्यस्	
asmāt	asmasu					bhyāḥ	abhyāḥ	
अस्य	अस्यासु		अगद्योः			एयान्	आयान्	
asya	asysu		agadyoḥ			eyāna	āyāna	
अस्य	अस्यासु		अगद्योः			एयान्	आयान्	
asya	asysu		agadyoḥ			eyāna	āyāna	
अस्मिन्	अस्मिन्		अगद्योः			एषु	आसु	
asmīn	asmīn		agadyoḥ			ēṣu	āsu	
अस्मिन्	अस्मिन्		अगद्योः			एषु	आसु	
asmīn	asmīn		agadyoḥ			ēṣu	āsu	

4 एतद् *etád*

SINGULAR			DUAL			PLURAL				
	m.	n	f	m.	n	f	m	n	f	
N	एषस् <i>eshás</i>	एतत् <i>etát</i>	एषा <i>eshā</i>	N. एतौ <i>etáu</i>	एते <i>eté</i>	एते <i>eté</i>	N. एते <i>ete</i>	एतानि <i>etāni</i>	एतास् <i>etās</i>	
Acc	एतम् <i>etám</i>	एतत् <i>etát</i>	एताम् <i>etām</i>	A	एतौ <i>etáu</i>	एते <i>eté</i>	A	एतान् <i>etān</i>	एतानि <i>etāni</i>	एतास् <i>etās</i>
	एनम् <i>enám</i>	एनत् <i>enát</i>	एनाम् <i>enām</i>		एनौ <i>enau</i>	एने <i>ene</i>		एने <i>ene</i>	एनान् <i>enān</i>	एनानि <i>enāni</i>
I.	{ एतेन <i>etēna</i> एनेन <i>enēna</i>		{ एतया <i>etāyā</i> एनया <i>enāyā</i>	I.	{ एताभ्याम् <i>etābhyām</i>		I.	एतैस् <i>etāis</i>	एताभिस <i>etābhīś</i>	
D.	{ एतस्मै <i>etāsmāi</i> एतस्यै <i>etāsyai</i>		{ एताभ्याम् <i>etābhyām</i>		{ एताभ्याम् <i>etābhyām</i>		D.	एतेभ्यस् <i>etēbhyas</i>	एताभ्यस् <i>etābhyas</i>	

etc., like तद् *tád*, paradigm 1, only in the genitive and locative dual
 एतयोस् *etāyos*, and एनयोस् *enayos*

5 अदस् *adás*

SINGULAR			DUAL			PLURAL		
	m	n	f		m	n	f	
N	असौ āsdu	अदस् adás	असौ āsdu	N.	अमू amū	अमी amī	अमूनि amūni	अमूस् amūs
Acc	अमुम् amūm		अमूम् amūm	A				
I.	अमुना amūnā	अमुया amūyā	अमुया amūyā	I	अमूभ्याम् amūbhyām	अमीभिस amībhīś	अमूभिस amūbhīś	अमूभिस amūbhīś
D	अमुष्मै amūshmaī			D				
Abl	अमुष्मात् amūshmāt	अमुष्यास् amūshyās	अमुष्यास् amūshyās	A	अमूयोस् amuyos	अमीषाम् amīśhām	अमूषाम् amūśhām	अमूषु amūśhu
G.	अमुष्य amūshya			G				
L	अमुष्मिन् amūshmin	अमुष्याम् amūshyām	L	L				

६ यद् *yād*

SINGULAR			DUAL			PLURAL		
m.	n.	f.	m.	n.	f.	m.	n.	f.
N यस् <i>yās</i>	यत् <i>yāt</i>	या <i>yā</i>	N	यी <i>yī</i>	ये <i>yē</i>	N ये <i>yē</i>	यानि <i>yāni</i>	यास् <i>yās</i>
Acc. यम् <i>yām</i>		याम् <i>yām</i>	A.		यौ <i>yāu</i>	A. यान् <i>yān</i>		यौ <i>yāu</i>
I ये <i>yē</i>	यस्य <i>yasya</i>	यया <i>yayā</i>	I	यौ <i>yāu</i>	ये <i>yē</i>	I ये <i>yē</i>	यानि <i>yāni</i>	यास् <i>yās</i>
D यस्यै <i>yasyai</i>		ययौ <i>yayāu</i>	D		ये <i>yē</i>	D ये <i>yē</i>		यास् <i>yās</i>
Abl. यस्मात् <i>yasmāt</i>	यस्यै <i>yasyai</i>	यया <i>yayā</i>	A.	यौ <i>yāu</i>	ये <i>yē</i>	A. यान् <i>yān</i>	यानि <i>yāni</i>	यास् <i>yās</i>
G यस्य <i>yasya</i>		ययौ <i>yayāu</i>	G		ये <i>yē</i>	G ययौ <i>yayāu</i>		यास् <i>yās</i>
L यस्मिन् <i>yasmin</i>	यस्मिन् <i>yasmin</i>		L	यस्मिन् <i>yasmin</i>		L यस्मिन् <i>yasmin</i>	यस्मिन् <i>yasmin</i>	

७ किम् *kim*

N कस् <i>kās</i>	किम् <i>kim</i>	का <i>kā</i>	N	की <i>kī</i>	के <i>kē</i>	N के <i>kē</i>	कानि <i>kāni</i>	कास् <i>kās</i>
Acc. कम् <i>kām</i>		काम् <i>kām</i>	A.		कौ <i>kāu</i>	A. कान् <i>kān</i>		कौ <i>kāu</i>
I के <i>kē</i>	कस्य <i>kasya</i>	कया <i>kayā</i>	I	कौ <i>kāu</i>	के <i>kē</i>	I के <i>kē</i>	कानि <i>kāni</i>	कास् <i>kās</i>
D कस्यै <i>kasyai</i>		कयौ <i>kayāu</i>	D		के <i>kē</i>	D के <i>kē</i>		कास् <i>kās</i>
Abl. कस्मात् <i>kasmāt</i>	कस्यै <i>kasyai</i>	कया <i>kayā</i>	A.	कौ <i>kāu</i>	के <i>kē</i>	A. कान् <i>kān</i>	कानि <i>kāni</i>	कास् <i>kās</i>
G कस्य <i>kasya</i>		कयौ <i>kayāu</i>	G		के <i>kē</i>	G कयौ <i>kayāu</i>		कास् <i>kās</i>
L कस्मिन् <i>kasmin</i>	कस्मिन् <i>kasmin</i>		L	कस्मिन् <i>kasmin</i>		L कस्मिन् <i>kasmin</i>	कस्मिन् <i>kasmin</i>	

etc., like the preceding

Obs The final स् *s* of the nominative singular masculine सस् *sas* (स *sah*), स्यस् *syas* (स्य *syah*), and एवस् *ehas* (एव *ehah*) are rejected before all letters, except क *ka*, before which इ undergoes the change prescribed in § 28, Exo. 1

§ 248 भवन्त् *bhavant*, properly a noun signifying 'man, master,' is frequently applied in polite speech instead of the pronoun of the second person, and is construed with the third person of the verb. It is declined like other nouns in वन्त् *vant* (cf § 221, II, Exc 2), e.g. masc nom भवान् *bhavān*, voc भवन् *bhavan*, acc भवन्तम् *bhavant-am*, instr भवता *bhavat-ā*, etc. The feminine, according to § 210, is भवती *bhavat-ī*, and follows the declension of देवी *devī* (§ 230)

§ 249 The reflexive pronoun is expressed

1 By स्वयम् *svayam*, 'self,' which is indeclinable and may be combined with the three persons, e.g. स स्वयम् *sa svayam*, 'he himself'

2 By आत्मन् *ātman*, masc, properly 'the soul,' and declined according to § 211, III., Exc 1, e.g. sing nom आत्मा *ātmā*, voc आत्मन् *ātman*, acc आत्मानम् *ātmān-am*, instr आत्मना *ātman-ā*, etc, cf § 239, 17. It is used in this signification in the singular only, cf Daçakum in my Chrestomathie, p 189, 9, आत्मानोऽन्तरि सन्तः *ātmānam ātmanoddharanti santah*, 'the brave men save themselves by themselves'

CRUDE FORMS FOLLOWING MORE OR LESS THE PRONOMINAL DECLENSION

§ 250 The nouns अन्य *anyā*, 'another,' अन्यतर *anyātara* (its comparative), इतर *ītaṇa*, 'another,' कतर *kātara* (comparative of the interrogative pronoun), 'who or which of two,' कतम *kātama* (superlative of the interrogative pronoun), 'who or which of these,' ततर *tātara* (comparative of the pronoun तद् *tad*), ततम *tātama* (its superlative), यतर *yātara* (comparative of the relative pronoun), यतम *yātama* (its superlative), and एकतम *ekatama* (superlative of एक *ēka*, 'one') follow the declension of यद् *yād* (§ 247, paradigm 6), but they may also form vocatives

I here give the paradigm *अन्य anyā*

SINGULAR.				DUAL.			PLURAL.		
m.	n.	f.		m.	n.	f.	m.	n.	f.
N अन॒यस् अन॒यात् अन॒या			४	अन॒यी अन॒ये अन॒ये			अन्ये		
V अन॒य अन॒येत् अन॒ये			४						
Acc. अन॒यम् अन॒यात् अन॒याम्			४					अन्या॒नि अन॒यासु	
I अन॒येन॑ अन॒याद्ये॑			I	अन्या॒भ्याम्			I अन॒येभ्य॑		अन्या॒भिसु॑
D अन॒येभ्यो॑ अन॒याभ्यो॑			II				D अन॒येभ्य॑		अन्या॒भ्यसु॑
Abl. अन॒याभ्या॑त् अन॒याभ्या॑त्			A				A अन॒येभ्य॑		अन्या॒भ्यसु॑
G अन॒येभ्यो॑ अन॒याभ्यो॑			४	अन॒याभ्या॑म्			G अन॒येभ्यो॑		अन्या॒भ्याम्
L अन॒याभ्या॑म् अन॒याभ्या॑म्			L				L अन॒याभ्या॑म्		अन्या॒भ्याम्

Obs अन॒यीभ्य॑ *anyonya* इ॒तर॑ इ॒तर॑ *itarelara*, 'one another' (§ 208), and in the Veda इ॒तर॑ 'another,' make in the nom. acc. sing. of the neuter अन॒यीभ्य॑म्, इ॒तर॑ इ॒तर॑म्, इ॒तर॑म् and have in the vocative the crude form

§ 251 एक॑ 'one,' एक॑तर॑ (comparative of एक॑) 'one of two,' उ॒भय॑ 'both' (has no dual) वि॒ष्व 'all,' स॒म, वि॒म (in the Veda with the acute on the final) स॒र्व 'all' स्व॑ 'another' differ from the preceding paradigm only in the nom. voc. and acc. sing. of the neuter which follow the nominal declension, ए॒ङ्ग॒ sing. nom. masc. स॒र्वस्, neuter स॒र्वम्, fem. स॒र्वी, voc. masc. and neuter स॒र्वे fem. स॒र्वे, स्व॑ may optionally make in the sing. nom. acc. neuter स्व॒म् or स्व॒त्, voc. स्व॒ or स्व॒त्

ने॒म 'half,' follows the declension of स॒र्व, except in the nom. voc. plur. masc., where it may optionally use the nominal inflexion ने॒मे or ने॒मासु॑

§ 252 अ॒न्य॑ signifying outer, and an under garment अ॒ध॒र॑ inferior अ॒ध॒र॑ 'another' अ॒ध॒र॑ posterior, उ॒न्य॑ above, द॒क्षि॒ण

‘on the right hand,’ पर ‘behind,’ पूर्व ‘before,’ and स्व ‘own,’ follow the rule of the preceding paragraph, except in the abl and loc sing masc and neuter and in the nom. voc plur masc, where they may optionally use the nominal inflexions, *e.g.* sing nom masc अघरस्, neut अघरम्, fem अघरौ, dat masc neut अघरस्यै, fem अघरस्यै, etc, but abl masc neut अघरस्मात् or अघरात्, loc masc neut अघरस्मिन् or अघरे, plur nom voc masc अघरे or अघरास्

§ 253 द्वितीय ‘the second,’ and तृतीय ‘the third,’ may optionally follow the pronominal or nominal declension in the sing dat abl gen and loc *e.g.* dat masc. neut द्वितीयस्यै or द्वितीयाय, fem द्वितीयस्यै or द्वितीयायै, abl masc neut द्वितीयस्मात् or द्वितीयात्, gen m n द्वितीयस्य, abl gen fem द्वितीयस्यास् or द्वितीयायास्, loc m n द्वितीयस्मिन् or द्वितीये, fem द्वितीयस्याम् or द्वितीयायाम्. The rest follow the nominal declension

§ 254 प्रथम ‘the first,’ चरम ‘the last,’ अर्ध ‘half, part of,’ अल्प ‘little,’ कतिपय ‘some,’ and the numeral adjectives formed by the affix तय, as पञ्चतय ‘fivefold,’ may take the pronominal or nominal terminations in the nom and voc. plur masc, *e.g.* प्रथमे or प्रथमास्. The rest follow the nominal declension

§ 255 The pronominal derivatives which are not mentioned in the preceding paragraphs follow the nominal declension, *e.g.* मदीय *madīya*, the possessive pronoun of the first person ‘mine,’ follows in the masc and neuter § 225, and its feminine, मदीया *madīyā* (§ 210), follows § 226. But कति *katī*, ‘how many’ (interrogative), यति *yati*, ‘how many’ (relative), and तति *tati*, ‘so many,’ which are declinable in the three genders, but only in the plural, differ from § 229 in the nom voc acc plur, which take no termination, therefore *e.g.* nom voc acc कति, instr कतिभिस्, dat abl कतिभ्यस्, gen कतीनाम्, loc कतिषु

4 NUMERALS

CARDINAL

§ 256 The crude forms of the simple cardinal are —

१ एक <i>ēka</i> , 'one'	७ सप्त <i>saptan</i> (In the Veda सप्त <i>sap̄tan</i>) 'seven'
२ द्वि <i>dvi</i> 'two'	८ अष्ट <i>aṣṭan</i> , 'eight'
३ त्रि <i>tri</i> , 'three'	९ नव <i>navan</i> 'nine'
४ चतुर् <i>chātur</i> , four	१० दश <i>dāśan</i> ten
५ पञ्च <i>pañchan</i> five	
६ षट् <i>ṣṭaṣ</i> , 'six'	

The numerals from eleven to nineteen are formed by compounding the first nine from एक to नव with दश *daśan* 'ten'. 'Nineteen' may also be formed by prefixing ज्ञ (cf § 258) to विंशति 'twenty'. The numerals in न् drop their finals before दश. The modifications which the first members of eleven, twelve, thirteen sixteen and eighteen undergo may be explained by their being inflected forms—

११ एकादश <i>ēka-daśan</i> 'eleven'	१६ षोडश <i>ṣoḍaśan</i> 'sixteen'
१२ द्वादश <i>dva-daśan</i> 'twelve.'	१७ सप्तदश (ved सप्तद) 'seventeen'
१३ त्रयोदश (ved. <i>trayoḥ</i>) 'thirteen'	१८ अष्टादश <i>aṣṭa-daśan</i> 'eighteen.'
१४ चतुर्दश 'fourteen'	१९ नवदश or ज्ञविंशति 'nine teen'
१५ पञ्चदश 'fifteen.'	

The numerals from twenty to hundred are formed in a similar manner:—

२० विंशति <i>viṃśati</i>	२७ सप्तविंशति
२१ एकविंशति	२८ अष्टाविंशति
२२ द्वाविंशति	२९ { नवविंशति or ज्ञविंशति
२३ त्रयोविंशति	
२४ चतुर्विंशति	३० त्रिंशत् <i>trīṃśat</i>
२५ पञ्चविंशति	३१ एकविंशत्
२६ षट्त्रिंशति	३२ द्वाविंशत्

३३	त्रयस्त्रिंशत्	५८	{ अष्टापञ्चाशत् or अष्टपञ्चाशत्
३४	चतुस्त्रिंशत्		
३५	पञ्चत्रिंशत्	५९	{ नवपञ्चाशत् or जनषष्टि
३६	षट्त्रिंशत्		
३७	सप्तत्रिंशत्	६०	षष्टि <i>shashti</i>
३८	अष्टात्रिंशत्	६१	एकषष्टि
३९	{ नवत्रिंशत् or जनचत्वारिंशत्	६२	{ द्वाषष्टि or द्विषष्टि
४०	चत्वारिंशत् <i>chatvāriṃśat</i>	६३	{ त्रयषष्टि or त्रिषष्टि
४१	एकचत्वारिंशत्	६४	चतुष्षष्टि
४२	{ द्वाचत्वारिंशत् or द्विचत्वारिंशत्	६५	पञ्चषष्टि
४३	{ त्रयचत्वारिंशत् or त्रिचत्वारिंशत्	६६	षट्षष्टि
४४	चतुश्चत्वारिंशत्	६७	सप्तषष्टि
४५	पञ्चचत्वारिंशत्	६८	{ अष्टाषष्टि or अष्टषष्टि
४६	षट्चत्वारिंशत्	६९	{ नवषष्टि or जनसप्तति
४७	सप्तचत्वारिंशत्	७०	सप्तति <i>saptati</i>
४८	{ अष्टाचत्वारिंशत् or अष्टचत्वारिंशत्	७१	एकसप्तति
४९	{ नवचत्वारिंशत् or जनपञ्चाशत्	७२	{ द्वासप्तति or द्विसप्तति
५०	पञ्चाशत् <i>pañchāśat</i>	७३	{ त्रयःसप्तति or त्रिसप्तति
५१	एकपञ्चाशत्	७४	चतुःसप्तति
५२	{ द्वापञ्चाशत् or द्विपञ्चाशत्	७५	पञ्चसप्तति
५३	{ त्रयःपञ्चाशत् or त्रिपञ्चाशत्	७६	षट्सप्तति
५४	चतुःपञ्चाशत्	७७	सप्तसप्तति
५५	पञ्चपञ्चाशत्	७८	{ अष्टासप्तति or अष्टसप्तति
५६	षट्पञ्चाशत्	७९	{ नवसप्तति or जनाशीति
५७	सप्तपञ्चाशत्		

८० अशीति <i>ashīti</i>	९२ { द्वात्रिंशत् or
८१ एकाशीति	त्रिंशत्
८२ द्वाशीति	९३ { चत्वारिंशत् or
८३ त्र्यशीति	चत्वारिंशत्
८४ चत्वारिंशत्	९४ अर्धशतम्
८५ पचाशीति	९५ अर्धशतम्
८६ षडशीति	९६ अर्धशतम्
८७ सप्ताशीति	९७ अर्धशतम्
८८ अष्टाशीति	९८ { अष्टात्रिंशत् or
८९ { नवशीति or	अष्टात्रिंशत्
अर्धशतम्	९९ { नवत्रिंशत् or
९० शतम् <i>śatam</i>	अर्धशतम्
९१ अर्धशतम्	

१०० शत *śatam* masc. and neut.—१००० सहस्र *sahasra*, masc. neut.—१० ००० अयुत *ayuta* neut.—१०० ००० लघ *laga* fem.—‘One million अयुत *ayuta* neut.—Ten millions शतैः *śataiḥ* fem.—Hundred millions’ अर्द्ध *ardha* masc. neut.—‘Thousand millions’ सहस्रं *sahasraṁ* (अयुत, अर्द्ध) neut.—‘Ten thousand millions’ दश *daśa* neut.—‘Hundred thousand millions’ विपुल *vipula* neut., etc.

§ 27 The numbers ‘two hundred,’ ‘three hundred,’ etc., up to ‘a thousand,’ and ‘two thousand,’ ‘three thousand,’ up to ‘ten thousand’ are expressed either by conjoining the first ten cardinals as attributives with the duals and plurals of शत ‘hundred’ and सहस्र ‘a thousand,’ or by compounding them with both; the compounds are singular neuters, e.g. द्वि शते (dual neut.) or द्विशतम् (nom. sing. neut.) ‘two hundred’ त्रिंशत् शतानि (plur. neut.) or त्रिशतम् ‘three hundred’

दशमती *daśamātī* fem. sing. ‘ten hundred,’ occurs for सहस्र ‘a thousand’

When any number from ‘eleven’ to ‘fifty’ is to be added to शत ‘a hundred,’ or सहस्र ‘a thousand’ the numeral implying the additional number is changed to an adjective by affixing an अ before which final अत्, अति, and अत् are dropped. These adjectives agree with the numeral which expresses the larger

number, in gender, number, and case, and are placed before them, *e.g.* एकादश (from एकादशन् + अ) शतम् 'one hundred and eleven.'

The word अधिक 'increased (by)' is compounded with other numerals in order to denote addition, *e.g.* पञ्चाधिक 'increased by five' These compounds either agree with शत, सहस्र, etc., in case, number, and gender, or are compounded with them, *e.g.* पञ्चाधिकं शतम् or पञ्चाधिकशतम् 'hundred and five'

§ 258 In order to denote subtraction, the subtrahend is compounded with following ऊन 'diminished (by),' पञ्चोन 'diminished by five' These compounds (*cf.* § 257) are either joined to the minuend as adjectives or compounded with it, *e.g.* पञ्चोनं शतम् or पञ्चोनशतम् 'hundred diminished by five' = 'ninety five' But when a number is diminished by one, the word एक 'one' is generally left out and ऊन prefixed to the minuend, *e.g.* ऊनविंशति 'twenty diminished (by one)' = 'nineteen'

§ 259 The first four numerals are declinable in the three genders एक *eka*, the crude form of the masc and neuter, has in the fem एका *ekā* द्वि *dvi*, 'two,' has in the masc and neuter as crude form द्व *dva*, in the fem द्वा *dvā* त्रि *tri*, 'three,' is the crude form in the masc and neuter, and substitutes in the fem तिसृ *tisrī* चतुर् *chatur*, 'four,' likewise substitutes in the fem. चतसृ *chatsrī*

The following numbers up to नवदशन् 'nineteen' are used as adjectives with the same terminations in all genders, agreeing in case with the corresponding substantives, *e.g.* पञ्चसु ग्रामेषु 'in five villages'

The numerals from ऊनविंशति 'nineteen' up to नवविंशति 'ninety nine' are substantives of the feminine gender, ऊनशत 'ninety nine' has the same gender as शत, which as well as that of the following numerals is mentioned in § 256

The objects numbered by these numerals are generally put in the genitive plural, *e.g.* 'twenty sons' विंशतिः पुत्राणाम्, but some-

times also in the same case as the numeral, e.g. नवतिं पुर 'ninety towns,' or the numeral even takes the terminations of the plural, e.g. पञ्चोत्तरस्य 'eighty six'

§ 260 The declension of the numerals up to नवदश *nava dasha*, 'nineteen' has some irregularities

एक *eka*, 'one' as already mentioned (§ 241) follows in a great number of cases the pronominal declension. The dual is wanting and the plural signifies 'some'

SINGULAR			PLURAL			
	mas.	neut.	fem.			
N	एकम्	एकम्	एका	१	एके } एकानि एकासु	
V	एक		एके	१		
Acc.	एकम्		एकाम्	१		
I	एकेन		एकया	१	एकेसु	एकामिसु
D	एकयै		एकयै	२	एकेभ्यसु	एकाम्भ्यसु
Abi	एकयाम्		एकयाम्	१		
G	एकस्य			०	एकेषाम्	एकामासु
L	एकस्मिन्		एकस्याम्	L	एकेषु	एकामु

द्व 'two' follows the nominal declension (§§ 223-226) and is used in the dual only. The remaining numerals up to नवदश are declinable in the plural only and have many irregularities. I shall give पञ्च as the model of those which end in न्

	m.	n.	f.		m.	n.	f.
N V A	द्वौ	द्वे	द्वे	'two	N V	त्रयसु	त्रयोविंशतिभ्यसु 'three
I D A		द्वाम्भ्याम्		A	त्रौ		
G L		द्वयोः		I	त्रिमिसु	त्रिमुमिसु	
				D.A.	त्रिभ्यसु	त्रिमुभ्यसु	
				G	त्रयाणाम्	त्रिमुणाम्	
				L	त्रिषु	त्रिमुषु	

	m	n	f
N.V.	चत्वारस्	} चत्वारि	चतस्रस् 'four.'
A.	चतुरस्		
I	चतुर्भिस्		चतसृभिस्
D. A.	चतुर्भ्यस्		चतसृभ्यस्
G.	चतुर्णाम्		चतसृणाम्
L	चतुर्षु		चतसृषु

	m f n	m f n	m f n
N.V. A	पञ्च 'five'	षट् 'six'	अष्ट or अष्टौ 'eight'
Instr.	पञ्चभिस्	षड्भिस्	अष्टभिस् or अष्टाभिस्
D. A	पञ्चभ्यम्	षड्भ्यम्	अष्टभ्यम् or अष्टाभ्यम्
Gen	पञ्चानाम्	षण्णाम्	अष्टानाम्
Loc	पञ्चसु	षड्सु	अष्टसु or अष्टासु

ऊनविंशति 'nineteen' up to नवविंशति 'twenty-nine,' and the numerals from षष्टि 'sixty' to नवनवति 'ninety-nine' and कोटि 'ten millions' follow the paradigm सति (§ 220)

ऊनविंशति 'twenty-nine' up to नवपञ्चाशत् 'fifty-nine' follow the rules given in §§ 212 and 213, II, e.g. sing. nom. voc विंशत, accus. विंशतम्, instr विंशता, etc

ऊनशत 'ninety-nine' and the rest ending in अ follow § 225

ORDINALS.

§ 201. The ordinals, except the equivalent of 'the first,' are derived from the crude forms of the cardinals, as will be shown by the following list

m n	f
प्रथम <i>pratham</i>	प्रथमा <i>amā</i> or
द्वितीय <i>dvitiya</i>	द्वितीया <i>amā</i> or
तृतीय <i>tritiya</i>	तृतीया <i>amā</i> }
	'the first'
द्वितीय <i>dvitiya</i>	द्वितीया <i>amā</i> , 'the second'
तृतीय <i>tritiya</i>	तृतीया <i>amā</i> , 'the third'

m n	f	
चतुर्थं <i>chaturthā</i>	चतुर्थी • <i>thī</i> or	} the fourth'
तुरीये <i>turīya</i>	तुरीया • <i>ya</i> or	
तुर्य <i>turya</i>	तुर्या • <i>ya</i>	
पञ्चम <i>pañchamā</i>	पञ्चमी <i>mī</i> , or	} the fifth
पञ्चथ <i>pañchathā</i>	पञ्चथी <i>thī</i>	
षष्ठ <i>ṣaṣṭhā</i>	षष्ठी • <i>thī</i> 'the sixth	
सप्तम <i>saptamā</i>	सप्तमी • <i>mī</i> 'the seventh'	
अष्टम <i>aṣṭama</i>	अष्टमी • <i>mī</i> , 'the eighth.	
नवम <i>navamā</i>	नवमी • <i>mī</i> 'the ninth	
दशम <i>daśamā</i>	दशमी • <i>mī</i> 'the tenth.'	
एकादश <i>ekadashā</i>	एकादशी <i>śī</i> 'the eleventh,	

and so on up to

नवदश <i>navadaśa</i>	नवदशी <i>*śī</i> or	} the nineteenth
ऊनविंश <i>ūnaviṁśā</i>	ऊनविंशी <i>*śī</i>	
विंश <i>viṁśā</i>	विंशी <i>*śī</i> , or	} 'the twentieth
विंशतितम <i>viṁśatitamā</i>	मी <i>*mī</i>	

and so on up to

नवत्यवत <i>navanavati</i>	नवत्यवती <i>*thī</i> or	} the ninety ninth
नवत्यवतितम <i>navanavatatitamā</i>	मी <i>*mī</i> or	
ऊनत्यतम <i>ūnatyatitamā</i>	मी <i>mī</i>	
त्यतम <i>tyatatamā</i>	मी <i>*mī</i> 'the hundredth	

and so on

The masculines and neuters ending in च are declined according to § 225; the feminines ending in चा according to § 226 and those ending in ई analogously to देवी in § 230. But पञ्चम, द्वितीय and तृतीय may use in some cases the pronominal terminations, as already stated in §§ 253 and 254.

CHAPTER III INDECLINABLES

§ 262 The indeclinables comprise 1 A few nouns (*cf* § 211)
 2 The adverbs, particles, and interjections 3 The conjugational inflexions

§ 263 I Adverbs and particles are derived from nouns and pronouns by the following affixes

1 तस् *tas* This affix signifies 'from' (ablative), *e g* ग्राम *grāma*, 'a village,' ग्रामतस् *grāma-tas*, 'from the village'

The pronouns तद्, त्वद्, and यद् subjoin this affix to their inflective bases त, त्व, and य (§ 245), *e g* ततस् The pronoun इदम् to इ, इतस्, अदस् to अमु, अमुतस्, क्विस् to कु, कुतस् 'whence,' एतद् forms it from अ, अतस्

This affix is also added to the prepositions अभि and परि, अभितस्

2 सात् *sāt* When the adverbs formed by this affix are connected with the verbs अस् 'to be,' भू 'to become,' and कृ 'to make,' they signify that some other object is, or has become, or has been changed to that which the noun expresses, *e g* अग्निसात् *agni-sāt* (from अग्नि *agni*, 'fire') कृ *kṛi*, 'to change entirely to fire' The स of this affix is never changed to ष (contrary to § 17)

3 वत् *vat* signifies 'like,' ब्राह्मणवत् *brāhmaṇa-vat* 'like a Brahman'

4 षस् *ṣas* signifies 'fold' and 'successive order,' *e g* द्विशस् *dvi-ṣas*, 'two-fold,' पादशस् *pāda-ṣas*, 'foot by foot'

5 धा *dhā* is added to numerals to imply 'partition' and 'kind,' द्विधा *dvi-dhā*, 'in two parts,' 'of two kinds.'

6 कृत्वस् *krītvās* is likewise attached to numerals to signify 'times, e.g. पञ्चकृत्वस् *pañcha-krītvās*, five times' एक *eka*, one, is represented by स *sa* and the affix by कृत् *krī*, सप्त *sa krī*, 'once; स *s* is added to द्वि *dvi*, त्रि *tri*, and चतुर *chatur*, द्विस *dvi s* twice' after चतुर the स is dropped, चतुस् *four times*

7 त्रा *tra* is added to some words in the sense of a locative, पुरुषा *puruṣa-tra*, amongst men' also after स *one*, सप्ता *'with'* When added to pronouns it shortens its final, and the pronouns substitute their inflective bases, as in No 1, तत्र *ta tra*, in that (place), अमुञ्च कुञ्च अञ्च इदम् subjoins इ in the same signification, इह *here*' in the same way also कुह is derived from किम् and सह *with* from स *which* may affix also चम्, सचम् *'with'*

8 दा *dā* and हि *hi* are added to pronouns to signify 'time' the bases of the pronouns are the same as in No 1 and 7, यदा *yadd*, यर्हि *yarhi* 'when' The forms तदा and इदा of which the latter occurs only in the Veda, add also नीम् तदानीम् इदानीम्

9 था *tha* is likewise added to pronouns to denote 'manner' the bases of the pronouns are the same as in Nos. 1 7, and 8 तथा *ta-tha*, in that manner But इदम् substitutes इत् and takes the affix चम् इत्यम् The same affix occurs also in अथम्, from किम् 'in what manner'

10 तत् *tāt* is subjoined to words expressing space and time without changing the signification, e.g. प्राक् *prāk* 'in front, मात्वा (cf §§ 193, 2, and 221 I., *prāk-shu* in the locative plural) Some forms ending in च insert स् before this affix, e.g. अपर अपरचात् behind similarly from उपरि 'above,' उपरिचात् with ए instead of स् after इ as in § 241

§ 264 II As adverbs are used further —

1 The accusatives singular neuter of all adjectives, e.g. मुहु *'sohly*

2 A kind of adverbial compounds, called अव्ययीभाव 'indeclinables,' the first part of which is an indeclinable, *e.g.* a preposition, अति 'over,' whilst the last part has the form of an accusative singular neuter, *e.g.* यथाशक्ति 'according to (यथा) one's power (शक्ति).' The last members are modified according to §§ 210*b* and 225, *e.g.* अधि with गोप 'cowherd' makes अधिगोपम् 'amongst the cowherds' For सह 'with,' when first member, is substituted स, *e.g.* सचक्रम् 'with the discus (चक्र)'. When the second member as simple word ends in a consonant, except nasals, semi-vowels, and sibilants, अ sometimes must, sometimes may be added, *e.g.* ऽअनङ्गुह 'beast of burden' must become ऽअनङ्गुहम्, but ऽसमिध 'fuel' may become ऽसमिधम्, *e.g.* with उप, उपसमित् or उपसमिधम् For further details cf my V G § 682.

3 Many words, for which cf my V G § 783, III and the dictionary

§ 265 III The particles are

1 The prepositions which serve to determine more precisely the sense of the cases As prepositions are used

(a) The greater part of the prepositions enumerated in § 189, viz, अति 'beyond,' with the accusative, in the Veda also with the genitive अधि 'over,' with the locative, in the Veda also with the accusative, instrumental, and ablative, when doubled, अध्यधि, with the accusative अनु 'after,' in the significations 'to,' 'for,' 'with,' etc, with the accusative and ablative, in the Veda also with the genitive अप 'off,' 'from' with the ablative अग्नि 'towards,' with the accusative in the same significations as अनु अव 'down,' in the Veda with the ablative आ 'to' with the ablative, in the Veda 'near to' with the locative, 'till to' with the accusative उप 'over,' 'near,' with the locative, 'under,' with the accusative परि 'around,' with the accusative, in the Veda also with the instrumental, in the sense of 'except' with the ablative, in the Veda also in the signification 'over' प्रति 'towards' with

the accusative; 'in return for' and 'like' with the ablative.—
सम् 'with' with the instrumental in the Veda.

(1) Some other particles and adverbs. With the *accusative*: अधोधस् 'near;' अन्तर् 'between' in the Veda also with the *genitive* and *locative*; अन्तर् and अन्तरे between, 'in,' 'outwards;' तेन in that direction, 'there against;' धिम् 'where against;' अभितस् on both sides 'उपर्युपरि over;' उभयतस् 'on both sides;' धिष्ठि 'to,' also with the *vocative*; निकषा 'near,' 'between;' परितस् 'round about' समया with, 'near,' 'in;' भवतस् 'from all sides;' हा hoo!

With the *accusative*, *ablative* or *genitive*: words signifying 'far' or 'near' like दूरम् far अतिक्रमन् near

With the *accusative* or *genitive*: अधरेण 'under' उपरि 'over' उत्तरेण to the north (of) दक्षिणेन to the south (of) अति with 'out' (also with the *ablative*)

With the *accusative* or *locative*: तिरस् 'across'

With the *instrumental*: the words signifying 'with' अमा, कोपम् सङ्गम् मया (also with the *ablative* and *locative*), सवम्, मया समम् सह साद्यम् सार्धम् and in the Veda एत

With the *dative* in the Veda also with the *locative*: अमम् 'enough, but when prohibitive away with' with the *instrumental* नमस् 'veneration' ययद् स्था and स्थाद् words used at sacrifices, स्वस्ति 'hail (well being).'

With the *dative* or *genitive* शम् hail.

With the *ablative*: आरान् 'far' वहिस् 'out' 'outwards,' the accusatives of the neuter gender of nouns ending in अस् एङ् प्राक् 'before;' उत्तराहि from above दक्षिणाहि 'from the right side' प्रमुनि beginning with, etc

With the *ablative* or *genitive*: उत्तरा 'from above' दक्षिणा 'from the right side' पश्चात् 'behind'

With the *genitive*: अधस् 'below,' also with the *ablative* and in the Veda with the *accusative*; अग्नि (redie) 'opposite,' अवस् 'below' पुरस् 'before' 'to the east,' अवरतस् 'from behind,'

उत्तरतस् 'from the north,' परतस् 'behind,' अधरात् 'below,' उत्तरात् 'to the north,' दक्षिणात् 'to the south,' and all the adverbs ending in अस्तात्

2 Some few words which modify the signification of the preceding word, *e g* अपि 'even,' after numerals 'all,' चत्वारो पि 'all four,' सर्वे पि 'all together,' इत् (vedic), ईम् (vedic), घ (vedic), ह 'just,' एव 'only,' 'truly,' to the pronoun तद् it gives the signification of the Latin *dem* in *idem*, स एव 'the same,' कम् (vedic) 'well,' चन and चित्, following cases or derivatives of the interrogative pronoun, give them the signification of indefinite pronouns, *e g* किं चित् 'something.'

3 The conjunctions.

(a) Copulative conjunctions are अथ 'now,' 'and,' अथो 'then,' अपि 'moreover,' आत् (in the Veda) 'then,' उत 'and,' च 'and' (following the word to which it belongs, like the Latin *que*), तत् 'then,' 'thus,' तथा 'thus,' 'also,' 'and,' किं च 'farther.'

(b) Disjunctive conjunctions are वा 'or' (following the word to which it belongs), वा वा 'either or' (following the word to which they belong)

(c) Adversative conjunctions are . अथ वा 'but no,' तु 'but,' किं तु 'but'

(d) Conditional conjunctions are चेत् and यदि 'if'

(e) Causal conjunctions are हि, तत्, तेन, तस्मात् 'for this reason,' 'for'

(f) Interrogative conjunctions are आहो स्त्रित्, उताहो, किम्, किम्, कश्चित्, etc

(g) Affirmative conjunctions are अङ्ग 'indeed,' अथ किम् 'yes,' अद्या 'truly,' तथा 'thus,' ओम्, नूनम् 'certainly'

(h) Negative conjunctions are न 'no,' नतु, नहि, नहिकम्, etc

§ 266 There are a great number of interjections, *e g* for

calling अहम्, भगो भो etc., of the dictionary and my K G § 521

§ 267 The indeclinables may form comparatives and superlatives. In the comparative त्वम् is affixed तमाम् in the superlative, e.g. from अय 'away' अवतत्त्वम् अवततमाम्; from उच्चि high उच्चित्त्वम् उच्चिततमाम् from पचति third person singular of the present Parasmaipada of पच् he cooks पचतित्वम् पचतितमाम्

